

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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"Via Crucis, via Lucis."

BY JENNIE M. BINGHAM.

THE way of the cross—

'Twas a weary road,
From the judgment hall
Toward the Calvary pall,
With that terrible load;
For the world's pain and sin,
A light way it has been.

The way of the cross—

We shrink from the shame,
From the weight and tears,
From the gall and the sneers,
From the world's mocking blame;
Trod by faith, and not sight,
All the way shall be light.

Sowing in Tears.

THERE are some seeds which need to be well steeped before they will sprout. Sometimes God's truth germinates more readily when the heart of him who seeks to teach it is warm and earnest, and when the truth is accompanied with sincere prayer for fruitful results. Whether he literally weeps or not, the teacher who feels the burden of his responsibility, and who understands the difficulties of his duty, may be said to sow in tears. But the tears steep the seed, and they may germinate the more readily.

There are hearts which seem hard because of mere thoughtlessness. Many boys and girls can neither appreciate the gravity of their own duty nor understand the deep anxiety of others on their behalf. But there are times when even such can be reached by a tender word or a loving look. When once the thought impresses itself on such a person—that somebody is earnestly trying to do him good, and is devoutly praying for him—he is led to ask

the reason for their interest in his personal welfare; and he is, ere long, led up to the great truth that he ought to be anxious about himself.

Let the seed, then, be well steeped with earnest prayer and loving, tearful effort, and the harvest will come. "They that sow in tears shall reap in joy." The promise is that "in due season we shall reap if we faint not."

Fruit for Seed.

For a tiny seed in April there now lies on your table the corresponding fruitage of October. An important autumn lesson is the certainty of results. There may come a scorching sun or wild wind, and still there are sheaves in October. Is God's law of seed-time and harvest in the kingdom of spirit less effective than that in nature? A word about his soul to the boy in your class, that is seed; a smile of encouragement, this is sunshine on the seed. A letter of entreaty to an absent scholar inviting to the cross, that is seed; an hour on your knees, praying for that scholar, this is rain on the seed. Will God's laws work less opulently in your Sunday-school class than out in the fields and orchards?

The Line-man on the Telegraph-pole.

To his feet he has fastened his "creepers," and driving their spikes into the wood of the telegraph-pole, throws his arms about it and begins to climb. It is up, up, up, until he reaches the wires and mends a break in one of them. Does he realize the importance of his work? Over that mended wire will soon flash a message telling of a rise in the price of corn that will bring a merchant thousands of dollars, or of the arrival of an European steamer relieving the anxiety of burdened hearts. The line-man is keeping up the connection between the great

centers of life and business and distant nooks and corners.

Teacher, do not disparage the worth of your work when you plead for souls in prayer, and when you urge them also to pray? Along those great wires of prayer reaching to Heaven's throne, what messages are winged, night and day, returning in blessing to needy souls upon the earth. You are keeping up the connection between the great source and the distant objects of blessing. Is there a break in the wires? Has any soul grown careless and ceased to pray? May you mend the break and again bind man and God together in the intimacy of spiritual communion and trust!

The Day of Prayer for Sunday-Schools.

At this writing we have not yet received the formal announcement of the programme for the Day of Prayer for Sunday-schools throughout the world, but long before this passes before the eyes of our readers they will probably have seen the notices in the various Church papers. For a number of years the third Sunday in October, and the Monday following, have been observed for special prayer in behalf of Sunday-schools. Let us remember to bring our work specially before God at this time, and to ask his blessing on our labors.

This is also, with us, GOOD TIDINGS DAY, on which collections are to be taken for the Sunday-School Union of our Church and for our Tract Society. Let it be remembered with prayers and thank-offerings.

Will-Power.

THERE is no power like will-power. What wonderful things it can dare! What mighty deeds it can accomplish! "He who is firm in will," says Goethe, "molds the world to himself;" and Confucius declares that "The general of a large army may be defeated, but you cannot defeat the determined mind of a peasant."

A determined will overcomes all obstacles, is oblivious to all hindrances, forces its way over or under barriers, and maintains its purpose in spite of all opposition.

Some people seem to possess a giant's will, while others are weak in that respect, and waver and hesitate, and have little or no decision of character.

Well-directed will-power not only establishes one's own character, but is the mighty force that moves the world. Every man or woman who starts out with a determination to do right, and to overcome wrong, feels the power for good or evil increasing until it becomes, as it were, a mighty torrent carrying all things before it.

Willfulness is unreasoning will-power, excusable in a child, but inexcusable in an intelligent grown

person. The will is a wild vine that needs training and pruning, and although coarse and unattractive when it first starts out, it will, by proper cultivation and direction, be an ornament and a support to the object to which it clings.

It is a grand sight to see will-power moving Christ-ward—not only intent on doing right, but in extending his kingdom; willing to serve him in any capacity; willing to be abused if by that means he can be exalted; willing to endure trials, and to make sacrifices, and to bear burdens.

It is a blessed thing when we can say, "God's will and ours are one." That is the height of Christian felicity.

Thorough.

IN the Church we should have thorough views upon the subject of honesty, and our Sunday-school work should reflect them. People may criticise our ideas as strained, but the Church will thrive upon them. Our opinion will go out like a clean, strong wind, expelling much nonsense, routing many shams, and making it impossible that any corner of the Church shall be a hospital for hypocrites. Business dealings among those who are professedly God's people are not always up to their proper level. Shame upon any compromises with the Evil One.

They are not compromises, but his own methods adopted in a wholesale way. Certain old-fashioned ideas about honesty may make in society an excitement like dynamite, but they will explode some nonsense, and scatter still more corruption.

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

THE voluntariness of our Lord's surrender to his captors is the important point in Lesson I. He foresaw their coming and might have escaped; he awaited it instead. By the same unseen power with which he prostrated them he could have destroyed them; he permits them to take him instead. So was his death (Lesson IV) a voluntary one. Indeed, all the events after his Saturday-Sabbath at Bethany show him deliberately pressing on to an intentional self-sacrifice. Methodists teach that while the Father freely gave his Son for human redemption, and did not compel his work as Redeemer, the Son with equal freeness gave himself. Herein is the chief merit of his death and passion.

Notwithstanding our Lord's explicit teaching in Lesson II, all shades of premillenarians insist that he will yet set up a temporal kingdom and reign on the earth. A class of so-called Adventists teach that when he entered upon his public ministry he intended to establish an earthly kingdom, but, seeing from the course of events that it could not be done, he abandoned the idea and went to his death; and now, what he then failed to accomplish he will do when he comes again. No; Christ's kingdom is *spiritual*. He is king of *souls*. Had he

meant an earthly kingdom he surely could have established it, though all the world opposed. And, besides, had he so meant, he would have been guilty of the treason against the Roman emperor of which the Jews accused him and Pilate acquitted him. Christ does, however, seated on his heavenly throne, rule in the realms of both providence and grace, and he will thus yet rule over all the earth through the victories of his Gospel. This is what we mean when we pray, "Thy kingdom come," and when, to help make it come, we give our money for missions, education, building churches, and the like good causes.

The narrative of Christ's death, in Lesson IV, states only the facts as men saw them. Its import we must seek elsewhere. He died, (1) on account of sin and instead of sinners; (2) as our ransom, to redeem us from the curse of the law by his blood as the price paid down; (3) as our propitiation, to present some fitting ground on which God's wrath could consistently give place to mercy; (4) as our expiation, atoning to justice by suffering all he could endure, and then giving his life; and thus, (5) he so satisfied the law that God can maintain a just and righteous government, and at the same time forgive the believing penitent; and (6) Methodists teach, without any qualification or mental reservation, that he died for all mankind without exception, that his death is a full and sufficient atonement for all the sins of all the world, and that through it power is graciously given to every man to repent and believe in Christ.

Methodism heartily accepts, with the Holy Catholic Church, the doctrine that the body of Christ, which was crucified, dead, and buried, truly rose from the dead and ascended to heaven. The proofs in Lesson V and VI are: 1. The sepulcher was empty. 2. The disciples saw and talked with him on two successive Sunday evenings and at other times. 3. Had they really seen a spirit, as they supposed they did, the new notion that the resurrection body is not a material one would have had some support. 4. It was a body that bore the marks of the nails and the spear, that was offered to the test of touch, and was made of flesh and bones; it was a body formed of the materials of the body that died. 5. It was immortal and incorruptible. It was organized with new qualities and under new laws, so that it could change its appearance, become visible or invisible at will, and go through a shut door. The resurrection of Christ was a miracle, and nothing connected with it falls within the realm of what we call natural law.

Lesson IX gives us a sight of the ascended and glorified Christ. With his risen body he remained on earth forty days, and was seen with the same body as he ascended. Methodism does not admit that that body, when beyond the clouds, was shuffled off or decomposed, for it would then, contrary to the Scriptures, have seen "corruption," and the immortal would have died. That body seems not to have put on its glory until after its ascension, and perhaps not until after the judgment scene

before the Ancient of Days in Dan. vii, and possibly not until his coronation. This, however, involves no change of substance or organization. And in the resurrection "our vile body" will become like his, immortal and glorious.

Providence, R. I.

Opening and Closing Services for Fourth Quarter of 1886.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. O give thanks unto the Lord; call upon his name: make known his deeds among the people. Psal. 105. 1.

SCHOOL. I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord. Psal. 116. 13, 17.

SUPT. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

SCHOOL. The Lord is high unto all them that call upon him, to all that call upon him in truth. Psal. 145. 18.

SUPT. I called upon the Lord in distress: the Lord answered me, and set me in a large place. Psal. 118. 5.

SCHOOL. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2. 21.

III. SINGING.

IV. PRAYER, followed by LORD'S PRAYER in concert.

V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

SUPT. My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

SCHOOL. The Lord our God will we serve, and his voice will we obey.

DISMISSION.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 30.]

LESSON I. JESUS BETRAYED.

[Oct. 3.]

John 18.1-14. [Commit to memory verses 4-8.]



1 When Je'sus had spoken these words, he went forth with his disciples over the brook Ce'dron, where was a garden, into the which he entered, and his disciples.

2 And Ju'das also, which betrayed him, knew the place: for Je'sus oft-times resorted thither with his disciples.

3 Ju'das then, having received a band of men and officers from the chief priests and Phar'i-sees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth.

8 Je'sus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Si'mon Pe'ter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11 Then said Je'sus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Je'sus, and bound him,

13 And led him away to An'nas first: for he was father-in-law to Ca'ia-phas, which was the high-priest that same year.

14 Now Ca'ia-phas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

General Statement.

It is now midnight, perhaps a little later, after the last supper. The full moon looks down upon a company at the garden of Gethsemane, on the western slope of the Mount of Olives. The eleven disciples are there, just awakened from their sleep, dazed and bewildered. And the Saviour is there, with the marks of the agony through which he has just passed still lingering upon his face, though his look is calm and majestic. The battle has been fought under the olive-trees, and the Conqueror has come forth to receive his crown. There is another company near at hand, Judas and the band of enemies. Perhaps they have been watching near the garden, as a place where the traitor knew that the Master would pass by and pause on his road to Bethany; perhaps they had lurked in the shadows on Mount Zion, and had followed the Saviour and the disciples from the supper-room. Their presence is not unknown to Jesus, for in spirit he has seen every footstep. He now comes forward to the entrance of

the garden, and confronts his foes. Judas the traitor comes out from the group, and with a pretended love greets him with a kiss. The Saviour turns from his perjured lips toward the band of enemies. At his look of mingled innocence and kingliness they fall back and fall down upon the ground, but after a moment they rally and again approach. Meantime the disciples in a little knot around their Master have gathered courage. Peter, ever the first to act, draws his sword, and strikes at the leader of the band, who chances to be the servant of the high-priest. Jesus gives him a gentle rebuke, and by a touch heals the wound upon his enemy's head. Even after such a sign of might and of mercy, his captors seize him, while his disciples scatter, and the unresisting Saviour is bound and carried away a prisoner. We see in the outskirts of the throng two disciples following, the faithful John near at hand, and the fickle Peter afar off.

Explanatory and Practical Notes.

Verse 1. Had spoken these words. "These words" are the teachings contained in John 13 to 16, and the prayer in chap. 17. The full round of instruction had been given, and now Jesus was ready for his sufferings. **He went forth.** Out of the city, probably from Mount Zion, to go toward the Mount of Olives. **The brook Cedron.** Properly, "the winter-torrent Kidron;" a stream which during the rainy season runs down the valley of Jehoshaphat, on the east of Jerusalem. **Where was a garden.** The garden of Gethsemane, as we learn from the other gospels. It is uncertain whether the site marked by tradition is the true one or not. **Into the which he entered.** Here took place the agony, which belongs at this point in the history, but is not narrated by John.

2. Judas also. He had left the twelve at the supper-table some hours before, and was now approaching the garden with his band. Contrast the spirit and motive in each of those two companies! **Knew the place.** Knew that it was a place favored of his Master for prayer and meditation, and that he was likely to be there after the supper. **Oft-times resorted.** It would appear to have been a place where Christ was wont to go for retired conversation with his disciples.

3. Having received a band. Rev. Ver., "the band of soldiers." It was a detachment from the garrison at the tower Antonia, overlooking the temple. **And officers.** These were the police of the temple, who were controlled by the Jewish council. **Pharisees.** These are named because as a party they were opposed to Jesus. **Cometh thither.** Perhaps they had watched near the supper-room for the coming of Jesus and the disciples, and had followed them at a distance. **With lanterns and torches.** Not used to light their way, as the moon was full, but to search the shrubbery

and hiding places among the caves on the side of Mount Olivet.

4. Jesus therefore, knowing. Our trials come upon us as unknown, and are, therefore, the more easily endured. Our Saviour saw the dark cloud gathering over his head, and knew the very moment when it would break. The Rev. Ver. reads, "knowing all the things that were coming upon him;" referring to his sufferings as already present. **Went forth.** He did not wait to be arrested in the garden, but went out of it to meet his enemies, his spirit having obtained the victory over his flesh in the agony. **Said unto them.** Judas sprang forward to greet him with the traitor's kiss; Jesus spoke a moment with him, and then turned to the throng. **Whom seek ye?** He knew them, and their leaders knew him; but he asked the question that they might declare their purpose.

5. Jesus of Nazareth. More precisely "Jesus the Nazarene," the name by which he was known, bearing with it a shade of contempt. (1) *He who was once despised is now crowned with glory.* **I am he.** There was no hesitation nor hiding. He declared himself at once to be the one for whom they were seeking, and he declared it with such majesty as to startle his enemies. **And Judas also.** Sixty years afterward the scene appears before John's eyes just as in that dreadful hour every actor in it stood; the group of enemies, the traitor, and the Saviour rising before them calm and serene.

6. They went backward. The majestic appearance, the glorious look upon his face, and the calmness of his words, made an overwhelming impression upon the band. Unconsciously each one drew back from his presence, and fell prostrate. **Fell to the ground.** All

this places in clear relief the important fact that Christ's surrender to death was voluntary on his own part. Though betrayed by wicked hands, he gave himself up to his enemies.

7. 8. Then asked he them again. As if to give them one more opportunity of withdrawing from their wicked purpose. **Let these go their way.** The disciples had gathered around him, one at least with his sword drawn for his defense. He is anxious not to save his own life, for that is as already sacrificed; but to save his followers. (2) *The spirit of the world is for self, the spirit of Christ is for others.*

9. That the saying might be fulfilled. The words are taken from the prayer which he had offered only a few hours before. **Of them which thou gavest me.** On the one side there is a divine gift from the Father to Christ of every soul saved by his death; on the other it is a free, voluntary giving up of one's self to Christ. **Have I lost none.** The Rev. Ver. is stronger, "I lost not one." It does not mean that the fulfillment on that occasion was the only fulfillment, or the most important, of these words. Their present deliverance was but a part of the eternal safety which they possess who are in Christ. (3) *No power can take away the soul that rests in the arms of the Beloved.*

10. Then Simon Peter. All the gospels mention this act, but John alone gives the names of the parties, perhaps because it was not prudent to do so while Peter was still living. It was thoroughly characteristic of the impulsive apostle. **Having a sword.** Perhaps one of the two shown at the supper through a misapprehension of Christ's words. Luke 22. 38. **Smote the high-priest's servant.** He was probably at the head of the party, and advancing to lay hands on Jesus. **Cut off his right ear.** The blow was aimed at his head. John does not narrate the healing, which is somewhat remarkable, as it was the Saviour's last miracle of mercy, and wrought upon an enemy. Even after this generous act his foes persisted in their purpose and seized the divine healer. (4) *How hard are human hearts in wickedness!* **Name was Malchus.** John being acquainted in the high-priest's house, was perhaps the only gospel-writer who knew the servant's name.

11. Then said Jesus. The words are more than a rebuke to Peter. They are a warning to all professed followers of Christ that the Gospel is not to be promoted by violence or worldly weapons. **Put up thy sword.**

As the disciples heard these words, and perceived that their efforts to protect Jesus were not according to his will, they took counsel with their fears and fled, each for himself. (5) *It is easier to fight for Christ than to suffer with Christ.* **The cup.** John does not relate the facts of Christ's agony and prayer in the garden, but these words show that he was not ignorant of them. **My Father hath given me.** (6) *Would that we like our Saviour might see back of every cup in our Father's hand!*

12. Then the band. Rev. Ver., "So the band;" that is, because of Peter's attempt at resistance, the band rushed forward in a body and seized Jesus. In the confusion the disciples escaped, John only lingering near. **Bound him.** It was for the interest of his enemies to represent the gentle captive as a dangerous criminal, who must be bound for safety.

13. Led him away to Annas first. Annas, otherwise called Hanan, or Ananias, was one of the most powerful as well as one of the most wicked Jews of that day. Though deposed from the high-priesthood by the Romans for his crimes, he managed to secure the succession to his office for five of his sons and his son-in-law Caiaphas. He was the moving spirit in the condemnation of Christ. From his age and ability he had great influence in the Jewish council, and for that reason Christ was brought before him for a preliminary examination. **Caiaphas.** His full name was Joseph Caiaphas. He held the office of high-priest from A. D. 18 to 36, or about six years after this event. **That same year.** Rev. Ver., "that year." Not meaning that the high-priesthood was an annual office, though it was changed very often by the Romans; but as if saying that he was the priest in "that fatal year," the year when the nation crucified its true High-priest.

14. Now Caiaphas was he. The reference is to John 11. 50-52, where Caiaphas gave advice to the council to slay Jesus. It is referred to here to mark the fulfillment of the prophecy, the part of Caiaphas in it, and to intimate that he who had thus prejudged the case was necessarily an unjust judge. **It was expedient that one man should die.** It was an unconscious prophecy, uttered by an unprincipled man, who said, "Better let one man die than have the nation suffer;" but it had its deep meaning in the fact that Jesus Christ *did* die for the people, as their representative and sacrifice.

HOME READINGS.

- M.* Jesus betrayed. John 18. 1-14.
Tu. Jesus in the garden. Matt. 26. 36-56.
W. The disciples sleeping. Mark 14. 32-42.
Th. Jesus and his betrayer. Luke 22. 47-62.
F. A woe pronounced. Mark 14. 12-21.
S. The Saviour bound. Mark 15. 1-15.
S. Released for mankind. Heb. 2. 1-10.

GOLDEN TEXT.

The Son of man is betrayed into the hands of sinners. Mark 14. 41.

LESSON HYMN. 7, 67.

Hymnal, No. 339.

Hearts of stone, relent, relent!
 Break, by Jesus' cross subdued;
 See his body mangled, rent,
 Covered with his flowing blood!
 Sinful soul, what hast thou done?
 Crucified the Eternal Son!
 Yes, thy sins have done the deed,
 Driven the nails that fixed him there,
 Crowned with thorns his sacred head,
 Pierced him with a soldier's spear,
 Made his soul a sacrifice;
 For a sinful world he dies.

TIME.—The same night as in Lessons VII to XII of Third Quarter.

PLACE.—A garden over the brook Kidron. The name not given by John. Gethsemane. *Oil-press.* A place of frequent resort for Jesus when at Jerusalem. Across the brook and a little up the hill-side.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The dominion of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. The Approach of Judas, v. 1-9.

How many persons went forth from the upper room where supper had been eaten?

Who were they?

Who was lacking of the whole company?

Where was he?

What were the last words that had been said to him?

How does he next appear upon the scene?

What passed between Judas and Jesus that John does not tell? Luke 22. 47, 48.

How did Jesus show in this hour that "having loved his own, he loved them to the end?"

2. The Defense of Peter, v. 10, 11.

What unexpected thing happened as Jesus made this request?

What could have been Peter's reason for this rashness? John 13. 37.

What other exhibition had Peter made of this same trait of character?

How does John's account of Peter's act differ from the accounts given by Matthew and Luke?

Why should John be able to speak about this act with such definiteness as to the name of the servant?

3. The Arrest of Jesus, v. 12-14.

How many parties united in the arrest of Jesus?

What does our Golden Text call them?

What was the reason why the Jews took Roman soldiers with them?

Who was Annas?

Why was Jesus sent to Annas?

When had Caiaphas given such counsel as is mentioned in ver. 14?

Practical Teachings.

The more Judas knew of Jesus the easier it was for him to betray him. The nearer we get to him in

church, in Sunday-school, in daily life, the more careful we should be that we bring no reproach upon him.

These men, upon an evil mission, fell back overwhelmed with awe in the presence of the majesty of innocence. The surest defense a man can have against the forces of sin is a conscience void of offense.

Jesus in this last moment of liberty was greater than ever before. "Let these go their way." How unconscious of self! What an example for us!

Notice the contrast in vers. 10, 11. The sword—the cup—God's way of triumph was not through conquest, but suffering.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Approach of Judas, v. 1-9.

- Whither did Jesus lead his disciples?
- Who knew of this place of meeting?
- How did he know of it?
- Whom did Judas lead to the garden?
- How did Jesus greet this company?
- What avowal did he make?
- How did they receive his answer?
- What favor did he ask for his disciples?
- Why did he ask this?

2. The Defense of Peter, v. 10, 11.

- Which of the disciples was armed?
- What defense did he make?
- Who was injured?
- What command was given Peter?
- Why was no defense to be made?
- What had been Jesus's prayer in regard to this event?

3. The Arrest of Jesus, v. 12-14.

- Before whom was Jesus brought?
- To whom did Annas send him? see ver. 24.
- What was the relationship between Annas and Caiaphas?
- What counsel had Caiaphas given?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The treachery of a false disciple?
2. The love of a true teacher?
3. Perfect submission to the Divine will?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go with his disciples? **To the garden of Gethsemane.**

Why did he go there? **To pray.**
Who came into the garden? **Judas and a band of soldiers.**

Who went forth to meet them? **Jesus.** (Repeat the Golden Text.)

What did he ask them? **"Whom seek ye?"**
What did they answer? **"Jesus of Nazareth."**
What did he tell them? **"I am he."**
What happened when he said this? **They moved back and fell on their faces.**

Why did they do this? **They were afraid.**
What did Jesus say unto them? **"If you seek me, take me, but let my friends go."**

Who was angry when they took Jesus? **Peter.**
What did he do? **He cut off the right ear of the high-priest's servant.**

How did Jesus rebuke him? **"Put up thy sword into the sheath."**

What did he say to him? **"I will drink of the cup my Father has given me."**

What did they do with Jesus? **They bound him and led him to the high-priest.**

Words with Little People.

These are very solemn, precious lessons which we are to study this "quarter." Each week, in your little rocking-chair, with Bible and question book, not only study them, but think over—all about them. If you will read Matt. 26, 53, 54, you will see that God had power to keep Jesus from being taken (betrayed) at this time; but God's own time had now come for him to die.

DON'T FORGET.

"Jesus was betrayed and followed by a mocking throng, That I might sing an angel's song."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus and the disciples go after the last supper? **To the garden of Gethsemane.**

2. Who sought for him there? **Judas and a band of men.**

3. What did they do to Jesus? **They seized him and bound him.**

4. Before what two rulers did the band take Jesus? **Before Annas and Caiaphas, the high-priests.**

5. What did Jesus say of their conduct in the Golden Text? **"The Son," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus in Captivity.

I. A FOREKNOWING CAPTIVE.

Knowing all things that should come. v. 4.

"All things....shall be accomplished." Luke 18. 31-33.

II. A VOLUNTARY CAPTIVE.

Went forth and said.... Whom seek ye. v. 4.

"No man taketh it from me." John 10. 18.

III. A MAJESTIC CAPTIVE.

They went backward.... fell to the ground. v. 6.

IV. AN UNSELFISH CAPTIVE.

Let these go their way. v. 8.

"He loved them unto the end." John 13. 1.

V. AN OBEDIENT CAPTIVE.

The cup which my Father hath given me. v. 11.

"Not as I will, but as thou wilt." Matt. 26. 39.

VI. AN UNRESISTING CAPTIVE.

Took Jesus and bound him. v. 12.

"He opened not his mouth." Isa. 53. 7.

VII. A REDEEMING CAPTIVE.

That one man should die for the people. v. 14.

"Surely he hath borne our griefs." Isa. 53. 4, 5.

THOUGHTS FOR YOUNG PEOPLE.

Our Lessons from the Betrayal.

1. From the betrayal we learn to what depth of crime one may sink who has received instruction in the Gospel and been numbered among disciples. Let us not rest in our Christian training nor in our church membership, but keep watch against temptation.

2. From the betrayal we learn the duty of gentleness, patience, and mercy, even toward our enemies. See how Christ treated those who had come to seize him unjustly! Let us be like our Saviour in kindness toward those that hate us.

3. From the betrayal we learn the love of Christ for his friends, and his fidelity to them. Even in that hour when enemies were around, the thought of Jesus was not for himself, but how to save his friends from danger. Are you one of his friends? Then he thinks of you.

4. From the betrayal we learn that the Christian warfare is not to be waged with worldly weapons. It is fought on the nobler plane of the soul, by a faithful confession and an earnest work for our Master; but it is never aided by violence.

5. From the betrayal we learn that God's purposes of salvation are not thwarted by wicked men. He used the malice of enemies to become the means whereby Christ indeed "died for the people."

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK

THERE is nothing sadder than a betrayal. I well remember, as a child, the sorrow and indignation I felt at reading how William Wallace, whom I then took for a patriot and martyr, was betrayed by Monteith into the hands of Edward the First of England. And it seems but the other day that the heroic Gordon perished, through treachery, at Khartoum.

Four things usually go to make up a betrayal.

First. The betrayer must be a familiar acquaintance and supposed friend of the person betrayed. No other is in possession of such knowledge, or of such an opportunity as will make it possible to deliver up the victim suddenly to those who are seeking him. And in this lies the most painful sting. It was the stab of his friend Brutus that broke the heart of Cæsar.

Secondly. The plan must be kept so secret that the betrayed shall be in ignorance of the matter. Had Wallace known what would follow he would have shunned the company of his treacherous friend. Gordon, it appears, was in some degree aware that he was surrounded by traitors. Yet he too long trusted one who afterward turned against him.

Thirdly. Plans must be laid so surely that the betrayed may be powerless to escape his fate. If it were otherwise the betrayal would come to nothing. Could the bird escape the snare it would be no genuine snare.

Fourthly. The betrayal of the victim is usually followed by the ruin of his cause. When Gordon perished the hopes that centered in him were all destroyed and the enemy triumphed.

Let us see how far these four points were fulfilled in the betrayal of our Lord.

1. *Who was the betrayer?* The close companion of the betrayed. Judas was one of the number chosen to be with our Lord constantly. No person outside of the twelve would have been suitable for the purpose. His public resorts were known to all, but in the presence of the multitude none dared to lay hands upon him. It had to be done in private. No wonder that when the chief priests heard the offer of Judas, who knew his Master's resorts (ver. 2) and his Master's habits, "they were glad." Mark 14. 11; Luke 22. 5. And herein lay the sting to the tender, loving heart of Jesus: "One of you shall betray me." As the "Son of Man" he bore the pain of disappointed friendship and trust betrayed: "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psa. 41. 9.

2. *Was the plan laid in secret?* When Judas left the supper table on that eventful night, "no man at the table" knew what he was gone for. His treachery was hidden from all. John, alone, had any idea that Judas was a traitor, and that, not until the time of action was come. The chief priests and scribes kept their secret from the people until the Victim was in their hands.

Yet Jesus knew it all (John is particular to tell us this)—knew it, not in a vague manner, like Gordon at Khartoum, but through and through from the beginning to the end. And "knowing all things that should come upon him" (ver. 4), he went deliberately to meet treachery, bonds, and death.

3. *Was the plan laid surely?* Every possible precaution was taken. A band of soldiers was procured from the governor. A crowd of officials and servants from the chief priests accompanied them. They came with "lanterns and torches," ready to search into the darkest recesses of the garden where Jesus was to be found, and "weapons"—"swords and staves," as we read in Matthew and Mark—so that they who might choose to make resistance should be quickly overpowered.

And yet they had no power over their Victim unless he chose. John is particular to show us this too. The mere presence and word of Jesus were enough to repel his assailants. This armed multitude, accustomed to war and tumult, "went backward and fell to the ground" when he addressed them. And though he freely gave himself up he would not permit them to lay a finger upon his disciples. Ver. 8. How poor, after this, seems the attempted resistance of Simon Peter, which called from our Lord an announcement of the reason why he gave himself up to his enemies: "The cup which my Father hath given me, shall I not drink it?"

4. *What was the result of the betrayal?* Was it the ruin of Christ's cause? John specially recalls to our remembrance (ver. 14) the opinion and counsel of Caiaphas "that it was expedient that one man should die for the people," in order "that the whole nation perish not." Chap. 11. 50. He thought that the triumph of Jesus would be the ruin of their nation. If he could be put out of the way, his followers would melt away, his cause would perish, and all would be well. But what a mistake they made! The betrayal of Jesus "into the hands of sinners," his seizure, and his death were exactly what was necessary for the triumph of his cause. "Now," said our Lord, when Judas had gone out on his errand of treachery, "is the Son of man glorified." Chap. 13. 31. Compare chap. 12. 23, 24. The cross was the way to the glory.

There is a picture by Gustave Doré, in which this idea has been wonderfully put on canvas. Those who have seen his "Dream of Pilate's Wife" will recall the pale, suffering victim standing in the midst of his enemies and the wonderful throng of saints, martyrs, kings, and people of all kinds rising up as his disciples, tier above tier, till the multitude is lost in the distant glory. Yet, grand as is the painting, what is it compared to the reality, of which such passages as Rev. 7. 9, etc., give us a glimpse? "He shall see of the travail of his soul, and shall be satisfied." He shall bring "many sons unto glory." Heb. 2. 10. His cause has triumphed, is triumphing, and shall triumph. Whoever follows the crucified Jesus is on the winning side!

And now look back over the three other points.

This is why he was willing to bear the sting of betrayal. This, why, "knowing all things that should come upon him," he went to meet the traitor and his accomplices. This is why, with the power to sway his enemies as he pleased, he gave himself to be bound and led away a prisoner.

And what—the teacher may ask his class—what is all this to you? Did he do it for you? If so, you must be on his side—ready to follow him, to endure hardness, to bear what the world and your own heart both say you need not, ought not, to bear: "If any man come after me, let him deny himself, and take up his cross, and follow me"—whither? "Unto eternal glory." 1 Pet. 5. 10.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the locality of the garden of Gethsemane, or show to the class a picture of it, as a means of making the lesson real.... Arrange in order, from the Harmony, the events at the garden: 1. The agony of Jesus. 2. The awakened disciples. 3. The coming of Judas and the band. 4. The kiss of betrayal. 5. Falling to the ground. 6. "Let these go their way." 7. Peter and Malchus—the miracle of healing. 8. The seizure of Jesus. 9. Peter and John following. 10. Before Annas.... What traits of character did Judas show in this event?... What spirit did Peter show?... What spirit did the enemies of Christ show?... What spirit did Jesus show? (See Analytical and Biblical Outline.).... In the last verse of the lesson is brought out the sacrificial, atoning nature of Christ's death. Do not fail to present it in the teaching.... What interest have we in this event? How does it relate to us?

References. FREEMAN'S HAND-BOOK. Ver. 1: Place for gardens, 816. Ver. 3: Lanterns, 817.

Songs from the Epworth Hymnal.

- 159. Come unto me.
- 202. Jesus, Lover of my soul.
- 209. Will Jesus find us watching?
- 217. Can ye not watch?
- 219. Revive us again.
- 220. Earnestly fighting for Jesus.
- 229. Soldiers of the cross, arise.
- 235. Oft in danger, oft in woe.

Lesson Word-Pictures.

Above, only night and the moon! Ah, there are faint silvery stars almost eclipsed by the sparkling passover moon. How dense the shadows in the garden! How the gaunt olive-trees shiver in the night wind, as if in dread of some approaching horror! It is quiet, though, in the garden. The Master has been absent from the disciples—Peter, James, and John alone going with him, and they a little way off. He kneels in the white moonlight, while in agony he wrestles alone with that swift-coming horror. He is back again, and disciples and Master are once more together. How the trees tremble now, and keener blows the wind as if in warning! Hark! Did any of the disciples catch the notes of some loud outcry in the valley? If so, it is still again, and only the rustling of the trees in the night-wind is heard. There it is again, a sound of voices, and are not those softened flashes the glitter of lights near the garden? The disciples look at one another with questioning faces. They anxiously listen. They excitedly look. The flashes multiply, the noise increases—ah, here it is, a rough band of Roman soldiers

and Jewish hirelings who, lifting their torches and brandishing clubs and swords, burst upon the fated little band! Do the disciples shrink away into the shadows of the trees? It is Jesus who advances at once, and standing in all his majesty, before the cruel soldiery and the blood-thirsty police of a blood-thirsty Sanhedrin, cries, "Whom seek ye?" There they are. By the light of torch and lantern you can see their swarthy, bearded faces. And is that Judas in their midst? Yes, out of the dark circle lowers his face like that of a bird of prey about to swoop down upon its victim. They are reaching out their hands to seize him. They would rush upon him. Judas too has only eyes of rapine for his former Master. But see! He has spoken, and they fall to the ground. It is a confused, prostrate mob, wondering, perplexed, murmuring, but rising again. Can he—will he harm them? Must they lose their prey? Look! Watch that disciple with the impulsive face and the hands restlessly playing with his sword! He has drawn it, he swings it as he advances, and off comes the ear of the high-priest's servant! Does that mean resistance! The confusion among the enemies of Jesus increases. And Jesus—he steps forth, but rebukes the disciple and heals the servant! Ah, this does not mean resistance. He will not fight, he will not harm. They throw themselves upon him, they bind him, and with hoarse shouts and swinging torches they noisily hustle him away to his trial. It is still in the garden again, and in deeper horror shiver the trees in the night-wind.

Blackboard.

BY J. B. PHIPPS, ESQ.

TIME.	PLACE.	ACT.
THUR: 11 P.M.	JERU:	DEPARTURE.
FRI: 12-1 A.M.	GETH:	AGONY.
1 A.M.	"	BETRAYAL.
2 A.M.	PALACE OF ANNAS.	JESUS BEFORE AN: CAI:
To 3 A.M.	PALACE OF CAIAPHAS.	AND SANHE: PETER'S DENIAL.

EXPLANATORY. The order of events as they occurred in the closing hours of the life of our Saviour is here given. Review them from the stand, so as to give as clear an idea as possible of them to the school. The reviewer may have the words written on the board before the session of the school, or he may write them in answer to questions that he asks. A few questions are here suggested; others should be added. What event took place Thursday evening? [The supper.] What became of Judas? What did he do before eleven o'clock? At that hour where was Jesus? What event took place? [Departed.] What hour? Where did Jesus go? What occurred in Gethsemane between the hour of midnight and one A. M.? At one o'clock what occurred? Where was Jesus first taken? [Palace of Annas.] Who was Annas? What took place there? About what hour was this? Where next was he taken? [Caiaphas.] Who was he? What occurred? At the same place what body now assembled? For what purpose? Where was Peter? What did he do? What is the hour and the day? [If it can be done, use the other side of the board next Sunday, and do not erase this.]

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus Among Enemies.*

Introductory. Recall, by a few carefully chosen questions, the lessons of last quarter. Make on the board a square to indicate the upper room. Let children tell who were in this room with Jesus, what they were doing, etc. Were these his friends? Make dots to stand for them, letting children name all they can. Were all his friends? Which one went out with a dark thought in his heart? Was this one Jesus's friend?

The visit to the garden. Here is another square. Let this stand for the garden. Jesus often went to this garden with his disciples. It was a quiet place, and he loved to go there to pray. To get there, he had to cross a brook called Kidron. A bridge led across the brook to the garden, or orchard, where grew olive, fig, and pomegranate trees. Let us make dots here for Jesus and his disciples. How many are there? Yes, eleven disciples, all close by Jesus. What is the name of the one who went away? Listen! When a disciple goes away from Jesus he is in great danger! There is but one safe place for a disciple, that is close by Jesus! Ah! here comes Judas! But he has a company of men with him. They carry torches, and lanterns, and weapons. What does this mean? Make dots for this company, and tell that these are enemies of Jesus, wicked men among the Jews, who want to kill him. Make one dot larger than the others to stand for Judas, and show that he is the worst enemy of all, because he

has known Jesus, has walked and talked with him, and has seen him do his wonderful works of love and mercy. Yet now he is ready to betray him to the wicked Jews! Tell the rest of the story, dwelling upon the power of Jesus, which caused his enemies to fall to the ground; his love, which restored the ear cut off by Peter; and his obedience, which made him willing to drink the cup his Father gave him.



Lesson for us. Are we the friends or the enemies of Jesus? Show fruit of some kind, fair on the outside, but decayed at the heart. Tell that this is like Judas's heart. Outside, he was Jesus's friend; inside, he was his enemy. Why? Because he loved money more than he loved

Jesus. His heart had not been brought to Jesus to be made new and clean. So this old love stayed in it, and made him the enemy of Jesus! Have we brought our hearts to Jesus to be made new? If we have not, then they are like the heart of Judas, with something hidden away in them which will one day make us betray Jesus. It may not be love of money; it may be love of play, self-will, pride, any thing that belongs to the old heart before Jesus makes it new, will cause us to be the enemies of Jesus. Let us bring them to Jesus now, and let him take all the sin out, and ask him to keep it out forever.

A. D. 30.]

LESSON II. JESUS BEFORE PILATE.

[Oct. 10.]

John 18. 28-40. [Commit to memory verses 36-38.]



28 Then led they Je'sus from Ca'iaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pil'ate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pil'ate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Je'sus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pil'ate entered into the judgment-hall again, and called Je'sus, and said unto him, Art thou the King of the Jews?

34 Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pil'ate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Je'sus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pil'ate therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pil'ate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Ba-rab'bas. Now Ba-rab'bas was a robber.

General Statement.

It was probably about one o'clock in the morning of Friday when Jesus was seized by his enemies in the garden of Gethsemane. He was first taken before Annas, or Hanan, the ex-high-priest, and the power behind the throne in Jewish politics of the time. After a brief examination he was brought before Caiaphas, the legal high-priest. There seem to have been two trials at the high-priest's house, one a preliminary investigation, the other a formal hearing of the case before the Sanhedrin, or supreme council, which was hastily summoned. In presence of the rulers the high-priest asked Jesus whether he were indeed the Christ, the Messiah of Israel. Unhesitatingly he answered, "I am," and declared that they should yet see him coming in judgment. His utterance was adjudged blasphemous, and he was at once sentenced to death. But the death penalty could not be executed without the consent of the Roman rulers, and therefore the crowd dragged Jesus before the castle in which Pontius Pilate, the governor, was

staying during the feast. They had hoped that he would ratify their sentence without questioning its justice, but his first inquiry was, "With what crime is this man charged?" They knew full well that the offense of Jesus in claiming to be Messiah was not one that Roman law would punish with death, and they evaded his question. But Pilate was persistent in ascertaining the true charge against the fettered prisoner. He called him within, and, struck by his appearance, said, "Are you the King of the Jews?" Then followed a remarkable conversation. That young Galilean, covered with blood and dust, with hands tied, yet showed the royalty which he claimed, and Pilate could not resist the impression that he was a monarch. Unwilling to condemn an innocent man, and yet desirous of pleasing the Jewish rulers, he sent Jesus to Herod Antipas for judgment, but in vain; his prisoner was returned, and Pilate was compelled to assume the responsibility of his death-sentence.

Explanatory and Practical Notes.

Verse 28. Then led they. This was after Jesus had been examined at the house of Annas, and formally tried at the house of Caiaphas before the Sanhedrin. **Unto the hall of judgment.** Rev. Ver., "into the palace." That is, the official residence of the Roman governor, which was probably in the castle of Antonia, north of the temple. **It was early.** Perhaps about five o'clock in the morning. Roman courts were sometimes held at sunrise. **They themselves went not into.** They sent for Pilate to come out to them, as they stood in the court-yard before the palace. **Lest they should be defiled.** They considered that to enter the house of a Gentile would make them "unclean," though the Scriptures did not so declare. **But that they might eat the passover.** It is generally supposed that the passover was eaten on that day, Friday, in the evening. If, as some believe, it had already been eaten by the Jews, as by Jesus, on the preceding evening, the reference here may be to some of the sacrificial offerings, a part of which were eaten. (1) *See how men who are in a deed of murder can yet be careful of the outward forms of religion.*

29. Pilate. He was the Roman procurator or governor of Judea from A. D. 26 to 36. Usually he resided at Cesarea, but he went up to Jerusalem to preserve order during the feast of passover. He was cruel, unprincipled, and cowardly. Like a Roman judge he clearly saw where the right was, yet lacked the courage to do it. He was afterward banished to France, where he committed suicide. **Then went out.** Better, as in Rev. Ver., "therefore went out," that is, he went out on account of their religious scruples. **What accusation.** He knew their wishes, but desired a formal charge.

30. They answered. They were surprised at Pilate's intention to investigate the case, for they knew well that the charge of blasphemy in claiming to be Messiah was no crime in the Roman law. **If he were not a malefactor.** Rev. Ver., "an evil-doer." They try to evade the question and induce Pilate to satisfy their sentence without trial.

31. Judge him according to your law. They could excommunicate him from their Church and scourge him, but they could not put him to death, and this is what they were determined to do. **It is not lawful for us.** The power of the death penalty had been taken from the Jews about twenty-five years before, on account of their party strifes and judicial murders.

32. That the saying of Jesus. Jesus had said that he was to be crucified, John 12. 32; Matt. 20. 19. But crucifixion was not a Jewish form of execution; hence, for the fulfillment of his own prediction, he must be put to death by the Romans. **What death he should die.** By what form of death, that is, by crucifixion. He who could foretell the manner of his end showed thereby that he could escape it.

33. Entered into the judgment-hall. From the outer court of the palace, where he had met the Jewish rulers. **Called Jesus and said.** He summoned the accused for a private inquiry. **Art thou the King of the Jews?** Through the blood and dust that covered the prisoner, Pilate saw a certain kingliness beaming, and he felt a strange awe.

34. Sayest thou this thing of thyself. "Do you ask this question out of your own consciousness, or because the Jewish rulers have declared that I claim to be a king?" There was a sense in which this prisoner was a king, and the King of kings, but it was not in a political sense, and the Roman emperor had nothing to fear from him. (2) *There is something in Christ which makes every man feel that he is the world's Master.*

35. Am I a Jew? There was the deepest scorn in

this question. To Pilate, as to every Roman, a Jew was a most contemptible object. **Thine own nation . . . delivered thee.** As if he had said, "I have nothing to do with your parties or your religion. You have been brought before me for sentence by the rulers of your own people. Tell me, what is the cause for their hatred toward you?"

36. My kingdom is not of this world. He did not deny that he was a king, nor that his kingdom was over the world; but denied that it belonged to the world, or was in any sense a political institution. **Then would my servants fight.** Just as the subjects of the Roman empire or the members of the Jewish state would fight for their cause; so would Christ's followers fight if his were a secular kingdom. (3) *Christ's cause is never advanced by the weapons of the world. Not be delivered to the Jews.* He recognized the Jews, and not the Romans, as his real foes. **Now is my kingdom not from hence.** Since his servants did not fight, it was evident that his was no kingdom of the world.

37. Art thou a king then? There is a mingling of contempt, and doubt, and awe in Pilate's question. He saw that he was dealing with no common man. **Thou sayest that I am a king.** The Jewish use of such an expression would convey a different meaning from our use. It means, "Thou sayest well, or truly, that I am a king." Thus before the representative of the world's authority Jesus declared that he was a king. **To this end was I born.** This and the following clauses mean, "To be a king was I born, and to be a king came I into the world, in order that I may bear witness unto the truth."—*Ellicott.* **Bear witness unto the truth.** He has a kingdom, but it is in the realm of thought, and his subjects are those who receive the truth. (4) *While other thrones are built on conquest, Christ's throne stands on the eternal truth and righteousness.* **Every one that is of the truth.** Every one who has in himself the willingness and the capacity to receive the truth; every one who will allow the deepest desires of his spiritual nature to speak forth. **Heareth my voice.** Hears Christ's call and accepts his rule with loyal heart. (5) *Let us listen for the summons of our King.*

38. What is truth? It is the question of a man of the world, who has no insight into spiritual things, and thinks that he is talking with a "crank." **I find in him no fault.** Rev. Ver., "no crime." He saw plainly that Jesus was no disturber of the peace, and no rebel against the Roman authority. He hoped to induce the rulers to release him, but was unwilling to incur their wrath by a formal acquittal.

39. Just at this point in the narrative belongs the examination before Herod (Matt. 27. 12-14, and Luke 23. 5-16), which John does not relate, perhaps because it was well known through the other gospels. Ye have a custom. Nothing is known of this custom, except what is here related. **Release unto you one.** In times of general rejoicing it was customary in the ancient world to pardon criminals, and thus add to the general joy. **The King of the Jews.** Spoken in the contempt that marked all Pilate's dealing with the subject people.

40. Then cried they all. Incited by the influence of the rulers. **Not this man, but Barabbas.** They set aside the innocent, and chose the guilty; they refused their King, and asked for a criminal. **Barabbas was a robber.** It seems strange to us that robbers and brigands could ever be popular, but such they were in ancient times, and even during recent centuries. Robin Hood and Jack Sheppard were popular in England, and men like them are popular in Sicily and in Greece to-day. So it was not very remarkable that the brutal populace chose Barabbas instead of Christ.

HOME READINGS.

- M. Jesus before Pilate. John 18. 28-40.
 Tu. Peter without Jesus. John 18. 15-27.
 W. Jesus foretells his passion. Matt. 20. 17-29.
 Th. Jesus, the King of kings. 1 Tim. 6. 12-16.
 F. Jesus, the King of the Jews. Matt. 2. 1-10.
 S. Jesus, the Son of David. Matt. 9. 20-31.
 S. Jesus, the Son of God. Matt. 17. 1-13.

GOLDEN TEXT.

I find in him no fault at all. John 18. 38.

LESSON HYMN. L. M.

Hymnal, No. 202.

How beauteous were the marks divine,
 That in thy meekness used to shine,
 That lit thy lonely pathway, trod
 In wondrous love, O Son of God!

O who like thee, so mild, so bright,
Thou Son of man, thou Light of light?
O who like thee did ever go
So patient, through a world of woe?
O wondrous Lord, my soul would be
Still more and more conformed to thee,
And learn of thee, the lowly One,
And like thee, all my journey run.

TIME.—Early in the morning of Friday, the day of the crucifixion.

PLACE.—The Roman *pretorium*, called judgment-hall, was probably Pilate's residence when in Jerusalem, and was also probably in the castle of Antonia.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The truth.

QUESTIONS FOR SENIOR STUDENTS.

1. The Accusers, v. 28-32.

Where was the first inquiry into the life of Jesus made?

What did they attempt to establish in this investigation? See Mark 14. 55-64.

What accusation did they make of Jesus to Pilate? Luke 23. 2.

What sentence did they say they desired?

How did Herod attempt to avoid deciding this case on its merits? Luke 23. 6, 7.

What did Pilate say as to the weight of the accusation? Luke 23. 14.

2. The King, v. 33-37.

What caused Pilate to ask the question in ver. 33?

How did Jesus assert that he was a king?

What was his kingdom if "not of this world?"

Give some illustrations from the Saviour's teachings of what this kingdom is like?

Who are to be the subjects of this kingdom?

3. The Robber, v. 38-40.

Who was the robber who figured in this scene? Luke 23. 19.

How came this man to be mentioned at all?

Who established the custom to which allusion is made? Matt. 27. 15.

Why did Pilate give the alternative he did?

What was his deliberate judgment concerning Jesus? ver. 38.

Practical Teachings.

Outside the hall of judgment, that they might not be ceremonially defiled, crying for the blood of their innocent victim. Murder within, religious devotion without. Are there not many of us sometimes in the same danger? Poor weak Pilate! How he seemed to want to do right! Are we ever so? The cries of the mob swayed him from the right. Many a one since has been kept from siding with Christ by the voices around him. Have I? Have you?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Accusers, v. 28-32.

To what place was Jesus taken?

In whose palace was this? Matt. 27. 2, 27.

Why did his accusers remain outside?

What question did Pilate ask?

What was their reply?

What did Pilate bid them do?

What objection did they make?

What manner of death had Jesus foretold for himself? Matt. 20. 19.

2. The King, v. 33-37.

What question did Pilate ask Jesus?

What did Jesus ask in reply?

Who had made the accusation?

What did Jesus say of his kingdom?

What did Pilate again ask?

What declaration did Jesus make?

What was his mission in the world?

Who belonged to his kingdom?

3. The Robber, v. 38-40.

What was Pilate's last question?

What was his verdict?

What proposition did he make?

Whom did the Jews choose for release?

What was his character?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The cruel hatred of wicked men?

2. The indifference of worldly men?

3. The Divine witness for the truth?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the Jews take Jesus? To the palace of Pontius Pilate.

What was Pilate? Governor of Judea.

What had he power to do? To put Jesus to death.

What did the Jews want him to do? Condemn him to die.

What question did Pilate ask Jesus? "Art thou the King of the Jews?"

What did Jesus answer? "My kingdom is not of this world."

What would have taken place if it had been? His followers would have fought the Jews, and kept them from making him prisoner.

What did Jesus declare unto Pilate? I am a king.

Of what was Jesus king? King of truth.

Who hear his voice and own him King? Those who have the truth in their hearts.

What did Pilate tell the Jews? (Repeat the Golden Text.)

What did Pilate offer to do? To let Jesus go.

What did the Jews cry out? "Not this man, but Barabbas."

Who was Barabbas? A robber.

Words with Little People.

When Jesus stood before Pilate he knew the day was coming when not only Pilate, but all those cruel, wicked Jews, would stand before him. Then he would be their Judge. Do you think in that great day Jesus will say of them what Pilate said of Jesus in the Golden Text? "No fault in Jesus at all," dear little people!

DON'T FORGET.

"Jesus was rejected and despised that I might stand, Accepted and forgiven at his right hand."

THE LESSON CATECHISM.

[For the entire school.]

1. Before whom did the Jewish rulers bring Jesus? Before Pilate, the Roman governor.

2. What did Pilate ask Jesus? "Art thou the King of the Jews?"

3. What did Jesus tell Pilate about his kingdom? "My kingdom is not of this world."

4. For what purpose did Jesus say that he had come? To bear witness of the truth.

5. What was Pilate's testimony concerning Jesus, as given in the Golden Text? "I find," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"The King of the Jews."

I. AN ACCUSED KING.

1. Then led they Jesus. v. 28.

"Brought as a lamb." Isa. 53. 7.

2. What accusation bring ye? v. 29.

"Despised and rejected of men." Isa. 53. 3.

3. If he were not a malefactor. v. 30.

"False witnesses are risen up." Psa. 27. 12.

II. AN UNWORLDLY KING.

1. My kingdom is not of this world. v. 36.

"The kingdom of his dear Son." Col. 1. 13.

2. Then would my servants fight. v. 36.

"Weapons of our warfare....not carnal." 2 Cor. 10. 4.

3. Now is my kingdom not from hence. v. 36.

"Born again....see the kingdom." John 3. 3.

III. A BIRTHRIGHT KING.

1. Thou sayest that I am a king. v. 37.

"God of heaven set up a kingdom." Dan. 2. 44.

2. To this end was I born. v. 37.

"The government....upon his shoulder." Isa. 9. 7.

3. *Of the truth heareth my voice.* v. 37.

"He that is of God heareth God's words." John 8. 47.

IV. A RIGHTEOUS KING.

I find in him no fault at all. v. 38.

"Which of you convinceth me of sin?" John 8. 46.

"Tempted... *yet* without sin." Heb. 4. 15.

V. A REJECTED KING.

1. Release unto you the King. v. 39.

"Choose ye this day whom ye will serve." Josh. 24. 15.

2. Not this man, but Barabbas. v. 40.

"His own received him not." John 1. 11.

THOUGHTS FOR YOUNG PEOPLE.

The Kingdom of Christ.

1. Christ has a kingdom among men. Just as there is a Gulf Stream in the ocean, which has its own current apart from the sea, so there is a kingdom of God established among the kingdoms and nations of earth.

2. Christ's kingdom is an invisible kingdom. Pilate and Caiaphas cannot see it, and do not recognize its existence. Yet it exists; it has its own laws; it has its own subjects, and it will endure when the kingdoms of earth shall pass away.

3. Christ's kingdom conquers by its own weapons, not by the force of arms, as do earthly kingdoms. It is prospered not by resistance, but by patient endurance. Its subjects do not fight, yet they win.

4. Christ's kingdom has for its subjects those who receive the truth. Every one who accepts the truth as it is given to him, who follows it in his life, is a member of Christ's kingdom.

5. Christ's kingdom never has been, and never will be, popular with the world.

English Teacher's Notes.

THE business of a judge is to find out the truth of the cases that are brought before him. The prisoner puts forth his plea of "guilty" or "not guilty." The witnesses give evidence as to the facts concerning him which have come under their knowledge. The advocates on either side use their powers of logic and eloquence. But the judge must carefully and impartially watch the whole, sift all that is advanced before him, and find out what is false and what is true. This is often a very difficult matter. It was a long and wearisome task to hear and to unravel the case of the Tichborne claimant. Not long ago a good deal of interest was excited about a criminal charge, simply from the fact of the extreme difficulty of finding out the truth, and it was not until the case had been gone through twice over that a verdict could be arrived at. In times when there was less regard for the right, less provision for justice to be done between man and man, and when a judge was at the same time a despotic governor, matters were, as a rule, disposed of far more summarily. And yet in the passage for to-day we find a Roman governor puzzled and embarrassed by a case brought to him for judgment.

It was not that Pontius Pilate had any innate love of justice, or any natural leaning toward mercy. He was unscrupulous, selfish, and cruel; yet here was a case which he could not deal with

carelessly or summarily. We find him, on the contrary, taking special pains to discover the truth.

What was the case?

Information had suddenly been brought to him of the existence of a dangerous criminal from whom trouble and even insurrection against the government might be expected. It was dangerous, he was told, to leave this man at large; so he had placed at the disposal of the Jewish authorities a band of soldiers for the purpose of apprehending him. Early the next morning, the day of the feast, this prisoner is brought before him.

What was there to puzzle Pilate in the case?

One glance and all his ideas are bewildered. From one quarter he had learned that this is a dangerous person; from another, that it is one whom the chief priests regarded with jealousy. Matt. 27. 28. He expected, no doubt, to see a fierce and daring character, a sort of popular hero. Instead of this he beholds a grave, gentle, meek, and patient sufferer, one whose countenance bears not a trace of passion or excitement.

Here is altogether a new experience to him.

How did Pilate deal with it?

He takes the prisoner away to question him in private. And to this puzzled judge, ignorant as yet of the real state of the case, and bound to inquire into it, the Lord Jesus replies.

What did Pilate hear about Jesus?

First. That he is a King. His claim to this dignity is clear and decided. And he is not a king simply *de jure*—a king by title and inheritance, but without subjects and without dominion. He is a king *de facto*. His kingdom is an actual one, his power real, his servants ready to "fight" for him.

Secondly. That his kingdom is different from those of earth. It is "not of this world." He appears without worldly pomp or show. He does not send out his servants to oppose earthly authority. He has nothing to do with lawlessness or rebellion. His commands do not stir up quarreling and strife.

Thirdly. He claims dominion over all hearts. His is the only just and true claim. "Every one that is of the truth" hears and acknowledges it.

Here was most valuable information—such as "many prophets and kings" had desired. Luke 10. 24. But now there comes an all-important question.

What use did Pilate make of the information?

Look at the verdict he pronounced. Having examined the case of this supposed malefactor he comes back to the waiting Jews, outside the judgment-hall, and declares: "I find in him no fault at all." What? Was it not arrogance to declare himself a king? Was it not presumption to claim dominion? Apparently Pilate sees neither the one nor the other.

But that is all. He has understood enough to make him most anxious to release this blameless prisoner. But he has entered no further into his words. "What is truth?" he asked lightly as he turned away, caring not to inquire further into what was far removed from his ideas and his life. He

had heard the claim of the Lord Jesus, but he hearkened not to his own voice.

Pilate had not desired to judge this case, yet he was compelled to do so. He heard the Lord's claim, and was compelled to choose how much he would allow. And he went no farther than this. "I find in him no fault at all." There are many in our midst who go just as far as Pilate, and no farther.

"That faith which we all profess," says a distinguished traveler. "We all trust in Christ as the Saviour," says a lady to her interrogator. "O yes! all the world loves him," says a French child, when asked whether she loved the Lord Jesus. There is a good deal of truth in these answers. How many at Christmas time will sing about the King that was born! Yes, he is a King; we acknowledge that. And his kingdom is "not of this world." No; it has nothing to do with every-day life and business; it is for Sundays and special seasons, and for some far-distant time to come in the future. And he claims all hearts. O yes; of course every one should believe in him. There is no fault to find with all this claim—no objection to it.

But is the claim accepted? Will that boy hear his voice and turn away from bad companions? Will that girl hear his voice and give up living for this world? Will these young people hear his voice and repent and be converted? Will they hear his voice and come to him for cleansing? Will they hear his voice and follow him at all costs? That is another matter.

Pilate would not accept his claim, and eventually gave him up to be crucified. And Pilate's own opportunity was lost, and he ended his days miserably.

Whoever does not accept Christ and follow him gives him up as truly as Pilate did.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review the events from the arrest of Jesus, and show them, by tracing upon the map of Jerusalem, a journey of Jesus. 1. From the garden to the house of Annas. This may be indicated as an imagined place on Mount Zion. 2. To the house of Caiaphas. Here note two trials. 3. To Pilate's palace at the tower Antonia, north of the temple. Here the conversations of the lesson took place. 4. To Herod's palace, probably north of Mount Zion. 5. Back to Pilate, where the last events of the lesson occurred. Fix this order of facts in mind. Show Christ as the King. (See Analytical and Biblical Outline.) Show the kingdom of Christ, as in the Thoughts for Young People. Do not fail to emphasize the thought that each one must make his own choice between Jesus and the world. Notice the illustration in the lesson of the great doctrine of *substitution*. Barabbas the criminal is acquitted, while Jesus the innocent takes his place and is condemned. We are like Barabbas, and Christ dies for us.

References. FREEMAN. The prisoner released, 723.

Songs from the Epworth Hymnal.

179. Since Jesus is my friend.

188. Lead, kindly light.

194. Come, ye disconsolate.

197. O my Saviour, hear me.

201. If on a quiet sea.

211. Child of a King.

214. Am I a soldier of the cross?

218. Saviour, thy dying love.

Blackboard.

BY J. B. PHIPPS, ESQ.

Hour.	Place.	Act.
3 TO 5 A.M.	COURT OF CAI.	MOCKED BY SERVANTS.
5 A.M.	COUNCIL CHAM.	SANHEDRIM CONDEMN JESUS.
6 A.M.	OUTSIDE OF JUDGE: H.	JESUS SENT TO PILATE.
6 TO 7.	PILATE'S PALACE.	SENT TO HEROD. PILATE'S VERDICT.

EXPLANATORY. Following the same course adopted in the review last Sunday, the superintendent will, before commencing on to-day's lesson, refer to the events heretofore set forth. If the blackboard can be so used, the lesson of last Sunday will not have been erased.

SUGGESTED QUESTIONS. State the hour? The place? What occurred in the court of Caiaphas? How long did this last? At five o'clock to where did they remove Jesus? Before what body? Why did they bring him before the Sanhedrin again? What occurred? An hour later, where was Jesus sent? At what place? What did Pilate do? Why did he send Jesus to Herod? What was the result? Who had mocked him before? What occurred when Jesus was returned to Pilate? What is the hour and the day? Thus we leave the Saviour in the hands of cruel men—his enemies. Close the review with prayer that we may receive Christ and never reject him.

Primary and Intermediate.

LESSON THOUGHT. *The Right Choice.* Show two apples, one large, fair, and beautiful; the other small and worm-eaten. Ask children which they will choose? Tell that we have a lesson to-day which shows the way some people made their choice a great while ago. We are going to learn whether they made the right choice.

Recall enough of the last lesson to show Jesus in the hands of his enemies. Tell how they took him to the high-priest and questioned him there. Some incidents, as Peter's denial of his Lord, may be given. Describe briefly the coming together of the whole council of the Jews, and the decision to put Jesus to death.

It was morning by this time, and they had to go to Pilate, the Roman governor, first, because the Jews were governed by the Romans at that time, and could not put a man to death without permission. Tell how the crowd went, taking Jesus with them, eager to hear Pilate say that they might kill him. Where were the disciples now? They were afraid, and did not dare keep close by Jesus. He was left alone among his enemies.

Could not Jesus have saved himself from these wicked men? O, yes; with a word or a look he could have destroyed them all. But he came to this world, not to save himself, but to save sinners. And so he let sin-

ners put him to death. Tell how Pilate tried to find out what wrong Jesus had done. Ask for Golden Text, and then tell that he let the Jews choose which should be set free, Jesus or Barabbas, a robber and a murderer! Ask what some of the good things Jesus had done were—the turning water into wine, making bread to feed the hungry, curing sick folks, raising the dead, etc. Were these bad deeds? No, all were good works. But Barabbas was a bad man, who had been condemned to die because his works were bad. Yet, the Jews chose this man. If Johnny should choose this poor little apple instead of the large, good one, you would think he was a very silly boy. But think how wicked as well as silly it was to choose a bad man instead of the good, merciful Jesus. Use lesson symbol.



If you cannot have the pictures, you can at least cut paper forms. Speak of the difference between the serpent and the dove, and try to impress the children with the thought that it is a serious thing to choose.

Print on the board, "Choose ye this day." Tell that each child has to choose each day between Jesus and Satan. Every time we turn away from evil, and say, "I must not do that because it is wrong," we choose Jesus. Every time we yield to temptation and do a naughty act we choose Satan. To-day we may choose Jesus to be our Master all the time, if we will. Who will choose Jesus? He has already chosen you, but you cannot have him for your own dear Saviour until you choose him. Sing, "Come to Jesus."

Lesson Word-Pictures.

What means this commotion somewhere between midnight and sunrise in the judgment-hall? The light from the antique lamps falls upon the Roman ruler on his judgment-seat, and Roman soldiers with pointed spear and glittering sword, and upon that Man of Sorrows, deserted, defenseless, the maker of sea and land, but manacled now like a malefactor! But hark!

What is that noise without, whose echoes sharp, threatening, force their way into the hall? Look out of yonder window. You see a black, raging mob down there before the door-way, half-revealed by the moonlight still accompanying this "early" hour. With what insane shouts they rush about, stop to make threatening gestures at the pretorium, and then clamor anew for the blood of that defenseless prisoner before Pilate. It is the hound checked in its pursuit, but vindictive still and hoarsely baying for the life of the prey that close at hand may yet be beyond its reach. Never a foot does the hound thrust over the threshold of that Gentile hall. This would unfit the hound for the festivities of the holy passover. But hush, hush, every frenzied, shouting rioter! Pontius Pilate himself, the haughty Roman ruler, is at the door and beckons. Listen! He wishes to know their accusation, and does he suggest that they try him? Ah, no, these hounds are lambs; they can't put a man to death. Pontius Pilate, proud Roman, must be their butcher. He retreats to his judgment-seat. He summons Jesus before him. They confront one another. Ho, Pilate, do you know whom you are trying? He will try you, sometime, in a more searching judgment-hour. To-day, it is only a Jew before a Roman, but how calmly, majestically the Roman is confronted by the Jew! Pilate is soon hurrying out of the hall again. Perhaps he is saying to himself, "It is only a fanatic, some poor fool who has lost his head, and thinks he is king of the Jews." Pilate is at the door. He looks out and beckons. There still is the mob, its tumult like that of the waves. It quickly hushes its clamor, crowds up to the door, and, standing there in the moonlight, listens to the Roman ruler. What does he say? He finds no fault in the accused (what a murmur swells down in the mob!), and as he is wont to let some prisoner go free at this time, shall he release this—king of the Jews? Did the moon see a sneer about the mouth of Pontius Pilate? He is waiting for an answer. Shall he release innocence, purity, righteousness? It is only a moment's waiting, and then the mob shrieks and shouts and roars for Barabbas, the ROBBER!!

A. D. 30.]

LESSON III. JESUS DELIVERED TO BE CRUCIFIED.

[Oct. 17.]

John 19. 1-16. [Commit to memory verses 14-16.]



1 Then Pilate took Je'sus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Je'sus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Je'sus, Whence art thou? But Je'sus gave him no answer.

10 And saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Je'sus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Je'sus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gab'ba-tha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Je'sus, and led him away.

General Statement.

It is now sunrise on the Friday morning of passover week; but never before has the sun looked down upon such a scene, and never will it again. The light streams upon a throng of angry faces in the open space before the tower in which the Roman governor holds his court. There are the Pharisees and Sadducees, who have forgotten party strife in a common hate. There are the common people, in their blindness crying "Crucify!" as a week ago they cried "Hosanna!" In the cellar of the tower stands the Nazarene, stripped and scourged, until his body is a mass of clotted blood; then crowned with thorns, sceptered with a reed, covered with a purple robe. In this pitiable condition he is brought before the people. We might suppose that such suffering would melt a heart of stone; but no, the cries are louder, and louder still, "Crucify him! crucify him! Let him die, for he claims to be the Son of God!" A new fear

comes across Pilate's heart, as he hears those words. What if that strange, silent sufferer be one of the immortal gods come down to earth! Again he takes Jesus within the chamber and asks him who he is and whence he came. There comes no answer, for Pilate is not worthy of the truth, and could not comprehend it. Again the governor pleads with the people to have mercy upon an innocent man, but now the priests reply, "He is no friend of Caesar who will release one who claims to be a king!" There is a threat in their ominous words, under which Pilate cowers, and at once he resolves to win the people's favor and free himself from danger by giving Jesus up to their will. Yet he will declare to the last that it is they who condemn him, and not himself. He washes his hands before them all, while hoarse voices cry, "His blood be on us and on our children!" The throne is reared, the governor takes his seat, the sentence is declared, and Jesus of Nazareth, the Lamb of God, is borne away to his cross.

Explanatory and Practical Notes.

Verse 1. Then Pilate therefore took Jesus. Because his scheme to release Jesus as an act of favor on the festival occasion had failed, he then tried another plan to save his life. **Scourged him.** This was a cruel form of punishment. The Victim was stripped, tied in a bending position, and then beaten with leather thongs loaded with lead. Jewish law forbade more than thirty-nine lashes, but Roman custom had no such limit, and prisoners often died under the infliction. A pillar has been found under the tower Antonia which may have been the place of the Saviour's scourging. (1) *This he endured for our sakes; what have we endured for him?*

2. The soldiers. Not Jews, but Romans. **Platted a crown of thorns.** As a mockery of him as king. They could not comprehend the Jewish idea of the Messiah, but they thus held Jewish royalty in contempt. **A purple robe.** Probably a red cloak worn by one of the soldiers was thrown over his shoulders, as if to represent the royal robe of purple.

3. And said. Literally, "and they kept coming to him and saying;" each soldier in turn presenting mock homage. **Hail, King of the Jews.** These were the utterances of the soldiers, for no Jew would ever have used such expressions. **Smote him.** Rev. Ver., "struck him." Probably they struck him on the head, driving in the thorns still deeper. Matthew adds that they placed a reed in his hand as a scepter, and Mark, that they did spit upon him. He could have smitten his mockers to earth by a look, but he bore all that he might save men.

4. Pilate therefore went forth again. The governor permitted all this abuse, and exhibited Jesus while suffering it, in order to awaken, if possible, the sympathy of the people for him. **I find no fault in him.** Three times did Pilate assert the innocence of Jesus on that fatal morning. Thus did the very ones who slew him declare that he was the Lamb without blemish and without spot!

5. Then came Jesus forth. John pictures the scene as he saw it, for its details were burnt into his memory. Never could he forget his Master as he appeared with the crown and the robe! He will one day appear again, crowned and robed, to judge the world, and then every eye shall see him. **Behold the man.** In Latin, "Ecce Homo." Pilate vainly hoped that the picture of such sufferings would awaken the pity of the multitude. But pity is an emotion which the Gospel was yet to awaken in the hearts of men. We can scarcely comprehend how ancient people could look on and actually enjoy such sufferings of their fellow-men as the annals of those days continually relate.

6. Crucify him. The cross is now mentioned for the first time. As Pilate yields to the mob, the demand grows more exacting. (2) *"All our sins have cried in the words of these men, 'Crucify him!'"—Whedon.* **Take ye him.** The words are not a permission, but mean "Crucify him yourselves, if you will, for I will have nothing to do with it!"

7. We have a law. This was the law in Lev. 24. 16, against blasphemy, which was to be punished with death by stoning. **He ought to die.** Whether guilty or innocent by the Roman law. **He made himself the**

Son of God. They take for granted that his claim is false—but what if it be true? Then they are crucifying their own king and God's own Son!

8, 9. He was the more afraid. For, unbeliever though he was, he began to feel a superstitious dread of this mysterious person, who was evidently no common man, and who claimed (so his enemies said) to be a divine being, one of the gods come down to earth. **Whence art thou?** As before, he asked the accused one, and not his accusers, as if awed by his majesty. **Jesus gave him no answer.** Because Pilate would not use aright the knowledge which he already possessed, but had treated him as guilty while he believed him innocent, he would not give him further knowledge. Moreover, no answer of Jesus could have been understood by Pilate. (3) *Only the spiritual mind can understand spiritual truth.*

10. Then saith Pilate. His feelings varied from awe to anger, so that one moment he questions and the next threatens. **I have power.** As the representative of Rome, the power of life and death was in Pilate's hands. **To crucify thee, . . . to release thee.** The Rev. Ver., following the better text, changes the order, "I have power to release thee and have power to crucify thee."

11. Thou couldest have no power . . . against me. Jesus endured the torture and the shame, with the full knowledge that he could have used his omnipotence and escaped it, had he so chosen. He endured because he knew it was better for the world that he should endure. **Except it were given thee from above.** That is, from God, from whom all power comes as its source. **He that delivered me.** Caiaphas, taken as the representative of the ruling body among the Jews. **Hath the greater sin.** He had the greater sin, because he had the clearer light. Pilate knew that he was doing wrong, and therefore had sin; but Caiaphas and his fellow-conspirators had the guidance of the Bible, and might have known, even if they did not know, that Jesus was the Christ, and their sin was the greater. (4) *Yet he who rejects Christ now sins against clearer light than either the Jew or the Roman.*

12. From thenceforth. Rev. Ver., "upon this." **Pilate sought to release him.** He made stronger efforts than before, and doubtless used persuasions not recorded in the gospels. **Thou art not Caesar's friend.** The reigning Cæsar was Tiberius, one of the most cruel and suspicious of tyrants. It would be easy to report to him that Pilate, his own appointee, had permitted a man who claimed kingship, and thereby incited rebellion, to escape punishment. (5) *The worst lie in the world is that which contains a true statement.*

13. When Pilate therefore heard. This new clamor filled him with alarm. He knew that his government would not bear scrutiny, and he would rather add one more crime of condemning to death an innocent man than endanger himself with the emperor. His resolution was at once taken and acted upon. **Sat down in the judgment-seat.** The chair of state from which decisions were given was in an elevated, open place, paved with stone, hence called the **Pavement**. So particular were the Romans in this that often their governor carried with them blocks of marble to be fitted together wherever they fixed their tribunal. **In**

the Hebrew, *Gabbatha*. The word means "an elevated place."

14. It was the preparation of the passover. The day and hour of preparation for the passover-Sabbath, and thus the appropriate day for the preparation of the "Lamb slain from the foundation of the world."
About the sixth hour. This may mean near noon, if John uses the same measurement of time as the other evangelists. Some recent authorities have concluded that John's gospel follows the Roman notation, beginning with midnight. This view would make this event about six A. M. Mark states that Jesus was crucified at "the third hour"—nine o'clock by Jewish reckoning. He may have been sentenced at six, and placed on the cross at nine. **Behold your King.** One more taunt at the Jews, and their national ambition for independence, must Pilate fling out. "See your King; shall I crucify him?"

HOME READINGS.

- M.* Jesus delivered to be crucified. John 19, 1-16.
Tu. Made sin for us. 2 Cor. 5, 14-21.
W. Suffering for the sins of men. 1 Pet. 3, 15-22.
Th. A crown of thorns for a crown of life. James 1, 1-17.
F. The law of blasphemy. Lev. 24, 10-16.
S. All power is given Christ. Luke 10, 17-22.
S. Christ suffers scourging. Matt. 27, 26-31.

GOLDEN TEXT.

Then delivered he him therefore unto them to be crucified. John 19, 16.

LESSON HYMN. 7, 6.

Hymnal, No. 222.

O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, thine only crown;
O sacred Head, what glory,
What bliss, till now was thine!
Yet, though despised and gory,
I joy to call thee mine.
What thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But thine the deadly pain;
Lo, here I fall, my Saviour!
'Tis I deserve thy place;
Look on me with thy favor,
Vouchsafe to me thy grace.

TIME.—As in Lesson II.

PLACE.—The judgment-hall, as in Lesson II, and the paved court without Pilate's hall, where was the judgment-seat, on which he was seated when he officially delivered up Jesus.

RULERS.—Same as before.

• **DOCTRINAL SUGGESTION.**—The wages of sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Kingly Man, v. 1-7.**
By what act did Pilate show that he had decided between Jesus and Barabbas?
What effect did this have upon the soldiery?
Of what was purple a sign among the Romans?
How did Pilate sanction this rude act of the soldiers?
How did "the man" evince in this scene his kingly nature?
- 2. The Cowardly Governor, v. 8-12.**
What was the extent of the Roman dominion at this time?
What absurdity was there in the plea of the Jews in ver. 12?
What thing does John tell that made Pilate afraid?
What thing does Matthew tell which perhaps had made him afraid? Matt. 27, 19.
To what fear did the Jews appeal?
Who was the true hero in this scene?
- 3. The Murderous Crowd, v. 13-16.**
What was Pilate's final act before delivering Jesus?
Who were they whom Pilate met at this last presentation of Jesus?
Who made the answer which renounced finally the King and their own patriotism?

15. Away with him. There is a ferocity in the human heart which leaps out at times, as in this event, in the Reign of Terror, and in some riots even in our own time. *(6) Both the Jews on one hand, and Jesus on the other, show us what are the opposite possibilities in our own human nature. We have no king but Cæsar.* In the excitement of the hour they were eager even to deny the great hope of their nation, and to declare themselves, what the Jews never were, loyal to the Roman authority.

16. Then delivered he. First he washed his hands, as a symbolical action (Matt. 27, 24), and then gave the sentence of crucifixion. **Unto them.** This does not mean that he gave Jesus into their hands, but to their will. The sentence was executed, not by the Jews, but by the Roman soldiers of the governor.

What order of Jewish society thus became responsible for the death of Jesus?

What terrible curse did they invoke upon themselves as they received Jesus from Pilate? Matt. 27, 25.

Practical Teachings.

- The King in this terrible trial was calm and speechless. So ought we to bear wrongs and evils.
- "No fault." The testimony of the powers of this world to a righteous life. We can reap no higher reward in our day.
- Pilate would escape his responsibility; but he could not. He had to decide what he would do with Jesus. So must each of us. It is a solemn question. What shall I do with Jesus?
- Pilate preferred to be Cæsar's friend rather than to do right. How is it with us? Have we any Cæsar who rules us?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Kingly Man, v. 1-7.**
What cruelty did Pilate inflict upon Jesus?
What insults did Jesus suffer from the soldiers?
What mocking title did they give him?
What verdict did Pilate again give?
In what manner was Jesus brought before his accusers?
How did Pilate introduce him?
What did the Jews demand?
What reply did Pilate make?
What reason for his death did the Jews urge?
- 2. The Cowardly Governor, v. 8-12.**
What made Pilate afraid?
What did he demand of Jesus?
Of what was Jesus' silence a fulfillment? Isa. 53, 7.
What threat did Pilate make?
What did Jesus say of his power?
What did Pilate seek to do?
What opposition did the Jews make?
- 3. The Murderous Crowd, v. 13-16.**
Where was Jesus then brought?
What title did Pilate give him?
What was the cry of the crowd?
What denial did they make to Pilate's question?

Teachings of the Lesson.

Where in this lesson are we taught—

- The faultless character of Jesus?
- The fulfillment of prophecy?
- The wickedness of yielding to popular clamor?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Pilate do with Jesus? **He scourged him.**
What did he allow the soldiers to do? **To crown him with a crown of thorns, and dress him in a purple robe.**
How did they mock and insult him? **They made believe to honor him as a king, and struck him with their hands.**
Who brought him out before the people in the robe and crown? **Pilate.**
What did Pilate tell them? **"I find no fault in him."**
What was the reply of the chief priests and officers? **"Crucify him! crucify him!"**
Why were they determined to kill him? **Because they hated him.**

Why did they hate him? **Because he called himself the Son of God.**

Why did Pilate ask Jesus where he came from? **He began to feel that Jesus was sent from God.**

What did Pilate try to do? **To set him free.**

What was the cry of the Jews? **"Away with him, crucify him."**

Where was Jesus taken? **Before the judgment-seat of Pilate.**

What did Pilate ask the Jews? **"Shall I crucify your King?"**

What did they declare? **"We have no king but Cæsar."**

What did Pilate do? (Repeat the Golden Text.)

Why did Pilate do this? **To please the people**

Words with Little People.

Do you think Pilate wanted Jesus to be crucified? If you can find what he said to the Jews three times, it will help you to answer the question. After you have decided what you think, read Luke 23. 22; Matt. 27. 24; and verse 11 of your lesson.

DON'T FORGET.

"Jesus was wounded for my sins, beaten sore,
That I might sin no more."

"He was crowned with thorns, that I might wear
A crown of glory fair."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus suffer from his enemies during his trial? **He was mocked and scourged.**

2. What did the soldiers place upon his head? **A crown of thorns.**

3. What did Pilate say when he brought him forth to the Jews? **"Behold the man!"**

4. What did the priests and rulers cry out when they saw him? **"Crucify him!"**

5. What does the Golden Text say that Pilate did? **"Then delivered," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"Behold the Man!"

I. A MAN.

Then Pilate therefore took Jesus. v. 1.

"Thou shalt call his name Jesus." Matt. 1. 21.

"God was manifest in the flesh." 1 Tim. 3. 16.

II. AN INJURED MAN.

Scourged him....crown of thorns. v. 1, 2.

"Wounded for our transgressions." Isa. 53. 5.

"Persecuted for righteousness' sake." Matt. 5. 10.

III. AN INNOCENT MAN.

I find no fault in him. v. 4.

"Who knew no sin." 2 Cor. 5. 21.

"Who did no sin." 1 Pet. 2. 22.

IV. A DIVINE MAN.

He made himself the Son of God. v. 7.

"His only begotten Son." John 3. 16.

"In the name of the Father and of the Son." Matt. 28. 19.

V. A ROYAL MAN.

Behold your King! v. 14.

"King of kings and Lord of lords." Rev. 19. 16.

"Blessed and only Potentate." 1 Tim. 6. 15.

VI. A CONDEMNED MAN.

Delivered... to be crucified. v. 16.

"Delivered for our offenses." Rom. 4. 25.

"Offered to bear the sins of many." Heb. 9. 28.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from Christ's Condemnation.

1. We see here how far the heart of man can go in cruelty and wickedness; so far as to take delight in the torture of an innocent fellow-man. In those brutal Roman soldiers we behold the base possibilities of our human nature.

2. We see that majorities are not always right, nor are minorities always wrong. The many were against Jesus, those with him were very few; yet his side was right. It is better to be alone with God than popular with the world.

3. We see how many treat Jesus now, not according to right principle, but according to seeming interest. They who sacrifice Christ to gain, or refuse to become Christians because it will cost something, belong to the church of Pontius Pilate.

4. We see that silence is often the most eloquent speech under wrong. The Saviour endured meekly the reproaches and abuse of his enemies: let us be like him when we suffer injustice.

5. We see that there may be a royalty even where there is little appearance of it. He who was scoffed at as a make-believe king was in reality "King of kings and Lord of lords." Kingliness does not depend upon external show, but the inward nature.

English Teacher's Notes.

THERE is one word in the Golden Text which may well be taken as the key to this lesson—the word "therefore." This word gives the answer to the question so natural to the childish mind, and so often on childish lips. Nor can the highest mind soar higher than this question, nor the keenest intellect find wider scope for exercise than in searching for an answer to it—the question "Why?" When Sir Isaac Newton, noticing the apple fall from the tree, mentally inquired "Why?" he entered on a path which led him to discover one of the great laws of the universe, the law of gravitation. But just as there are many questions which a child cannot solve by himself, and where his "why" needs to be answered by one older and wiser, so there are questions of the deepest importance the answer to which cannot be discovered by the deepest thought, the highest learning, or the widest experience of man. If he is to get an answer—if the "because" and "therefore" are to become known to him he must be told—the things must be revealed by God himself.

The question asked and answered in this passage is suggested in the Golden Text: "Then delivered he him therefore unto them to be crucified." Why was he delivered to be crucified?

It is not a simple and easy question, to be answered off-hand by a cursory reader of the Bible. The matter was a strange and remarkable one. (1) It was an ordinary thing for a criminal to be brought before the Roman governor and condemned to death. Crucifixion was an ordinary punishment among the Romans. But here was a man against whom nothing could, with truth, be found—a man pronounced by the governor himself to be without fault. Yet this man is given up to death. (2) He had been condemned previously by

the Jewish council without the necessary two witnesses, simply upon his own word, and Pilate had bidden the chief priests, "Take ye him, and judge him according to your law." Yet they had persisted in clamoring for his death at the hands of the Romans, by the common Roman punishment. (3) The real offense of the prisoner in the eyes of the council was the favor he had won with the people. "Behold," they had said, "the world is gone after him!" Chap. 12. 19. Yet here we find the populace joining in the clamor for his death.

But reasons may quickly be found to account in some measure for all this. Chap. 19. 31, tells us why the chief priests persisted in handing over their prisoner to Pilate. Matt. 27. 20, tells us why the people joined in the clamor for his death. Verse 12 shows us why Pilate dared not refuse the demand. All these reasons could be discoursed at the time. But there was a far deeper mystery.

Let us look at it from the disciples' point of view. They had recognized in the Lord Jesus not merely a "Teacher come from God," but the Christ, the chosen one, the Messiah. They had heard him "preach good tidings to the poor." They had seen him heal the sick, open the blind eyes, and raise the dead. They could testify that he "went about doing good, and healing all that were oppressed with the devil." Acts 10. 38. They had heard him boldly rebuke vice and oppression. They looked for him to "redeem Israel" (Luke 24. 21) and establish a kingdom of righteousness and peace. Luke 19. 11. Why is his work of peace and blessing thus overthrown? Why his career thus stopped? Why is Pilate permitted to give him up to death? See what the Lord said to him in that second private interview: "Thou couldest have no power at all against me except it were given thee from above." Here is the answer. This thing had been planned in the counsels of God.

"Then delivered he him therefore unto them to be crucified." It was done that the purpose of God might be fulfilled. "It pleased the Lord to bruise him." Isa. 53. 10.

But is this a full answer to our first "why?" Surely he had already suffered. Think of the bonds, the rough usage, the taunts, the blows, of that terrible night, and since morning had come the awful scourging (a punishment under which men sometimes died), and the crown of large sharp thorns, of which the merest touch of a single one would cause the blood to flow freely! Pilate hoped the sight of such a sufferer might cause the compassion of the people. Had he not indeed suffered enough?

Not enough to save sinners. To do that he must "pour out his soul unto death." Isa. 53. 12. The sinner's life was forfeited, and he who took the sinner's place must forfeit his own life. However much the Lord Jesus had done, had he stopped short of dying there could have been no salvation for men. One step short of the goal, and pardon, life, and peace would never have been won for the guilty. But he willingly took that last step. And

the Father "spared not his own Son, but delivered him up for us all." Rom. 8. 32. "Then delivered he him therefore unto them to be crucified." It was done that the sinner might be saved.

Now come three practical questions: Who is the sinner that needed thus to be saved? Whose is the sin that necessitated such a sacrifice? Who is to enjoy the benefits of this sacrifice? If a rich man died leaving large property to certain specified heirs, each one of these would be eager to prove his claim. And whoever succeeded in doing so would receive his share of the property. Whoever can honestly take the sinner's place may claim and enjoy the benefits of Christ's atoning sacrifice.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Place together the four accounts of the trial and condemnation of Christ, read the events in consecutive order, and fix them in the memory. A "Harmony of the Gospels" will be found helpful for this.... Take two persons in the lesson—Pilate and Jesus—and note the contrasts of character: Pilate showing vacillation, selfishness, weakness of principle; Jesus showing purity, patience, self-sacrifice, etc.... After the teaching of the lesson, let some one read in the class, or the school, H. Bonar's poem, beginning "I see the crowd in Pilate's hall," etc.... We might follow the line of teaching suggested by the Analytical and Biblical Outline, presenting various aspects of Jesus in the lesson.... If the teacher can obtain an engraving or photograph of Correggio's "Ecce Homo," it may afford a good starting-point for the teaching of the lesson.... Do not fail to bring out (from the pupils if possible) the thought that all this was for us.

References. FREEMAN. Ver. 1: Scourging, 724. Ver. 2: The crown of thorns, 864; the robe, 726. Ver. 3: Buffeting, 719. Ver. 14: The sixth hour, 806. Ver. 16: Executions outside the walls, 727.

Songs from the Epworth Hymnal.

- 58. Alas! and did my Saviour bleed?
- 58. In the cross of Christ I glory.
- 99. Father, I stretch my hands to thee.
- 186. Forever here my rest shall be.
- 192. God's anvil.
- 213. I love to tell the story.
- 215. Must Jesus bear the cross alone?
- 221. Now just a word for Jesus.
- 223. Take up the cross.

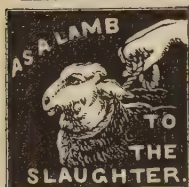
Lesson Word-Pictures.

O scene of shame! The King of heaven is forced to stoop as never was humbled the meanest citizen of Rome. Thus bowed, he is bound down to the low block where felons and barbarians are tied. There, upon the shrinking form that veils the Son of God, falls the bloody lash of the persecutor. "King of the Jews" did he make himself? Ha, ha! how the Roman loved to humble the Jew, and a Jew king, too. What chance like this to honor a Jew? Yes, they are making ready his coronation. They twist the branches of the stinging thorn into a wreath and press it with its sharp, lacerating points down upon his brow. There is his crown! They throw over him a martial cloak of purple. There is his royal robe! They put a reed in his hand. There is his scepter! And now how they sway before him, rising, falling in mock adoration, crying, "Hail! Hail!" whose echo is the stinging blow which with rough, hard hands they give the uncomplaining Man of sorrows. But there is a waiting multitude of

his own countrymen, and before them Pilate suddenly stands, and near him is the despised Jew-king. Surely they will have hearts of pity. Thorn-crowned, purple-robed, humiliated, mocked, drooping, bleeding, faint, there he stands before them, his countrymen, while Pilate cries, "Behold the man!" Do they not remember him? It is not a Roman. That scarred, buffeted face has looked in compassion on their wants, their sorrows, and their sins. Those hands have given bread to their hungry, healed their lepers, and granted sight to their blind. Those feet have traveled weary miles to tell of God's love for their erring. Ah, the heart of the Jew is harder than that of the Roman! Like the roar of the lions greeting the sight of the lamb, is that cry, "Crucify him! Crucify him!" This was the welcome given to "the man" by his countrymen. But Pilate has retreated to the judgment-hall. Did not the Jews say something about this man as the Son of God? Pontius Pilate, you are afraid to crucify this man. He brings Jesus forth once more. He cries to the Jews, "Behold your King!" Did not Christ come a king? Are not these his subjects? Let those priests down there in their robes, those teachers from the schools, those artisans from the shops, receive him with welcoming arms and all shout, "Hosannah! Blessed is the King of Israel that cometh in the name of the Lord!" No, no, it is one long, hoarse, frenzied shout they raise, "Away with him, away with him, crucify him!" This was the welcome given to "the king" by his subjects! And now they are tearing the purple from his shoulders. They replace his raiment, and, thorn-crowned still, the Man of sorrows is led away to Calvary.

Primary and Intermediate.

LESSON THOUGHT. *What Sin Does.*



Introduce the lesson by a tenderly told story of a lamb among wolves. The wolves care nothing for the lamb but to drink its blood, and yet the lamb has never harmed them. Tell that we have here a lesson about the holy Lamb of God in the hands of cruel men who want to shed his blood,

though he has not only never harmed them, but has come on purpose to save them from harm!

Make the outline of a crown on the board. Was Jesus a king? Tell that the Jews called him one, and put a crown upon his head. They did this to mock him, and the crown was one made of sharp thorns. But it was true, all the time, that he was not only a King, but the greatest of all kings? How troubled they would have felt at the way they had treated him if they had only known and believed it! Teach that when we refuse to believe and obey Jesus we are really treating the King of heaven badly, and it will not help it if we say, "I did not think," or "I did not know." The

Jews might have known, for Jesus had been preaching and working his miracles among them, and so may we know, for we have the Holy Bible to teach us, and the Holy Spirit to speak to our hearts.

Tell that Pilate did not want to let the Jews crucify Jesus, but he did not care enough about it to be firm and do what he knew was right, so he let them have their own way. Teach that we must learn to say no to wrong-doers. It is not enough to see what is right, but we must do it even though friends urge us the other way. Pilate let the Jews beat Jesus and mock him all they pleased. Then he brought him out and showed him to them, thinking perhaps they would pity him, and say, "Let him live." But they cried louder than ever, "Crucify him."

You think you would not have done this; but listen, children, our hearts are just such hearts as these Jews had, until Jesus washes the sin away from them. If there is any little child who will not let Jesus come to live in his heart, that one would have helped to crucify Jesus if he had lived then! It was sin that nailed Jesus to the cross, and it is sin now that hurts the dear Saviour's heart every day.

A wrong story, a cross word, a naughty spirit in the heart, are each a sharp thorn that hurts the loving Jesus. Shall we not fear sin, and hate it, and ask Jesus to take it away? He is the only one who can do it.

Sing, "What can wash away my sin?"

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. Review the events of the lesson, and also the events that are recorded elsewhere. I. The dream of Pilate's wife. II. The end of Judas. III. The scourging of Jesus. IV. The third mockery of Jesus. V. Pilate and the Jews. The subject of the blackboard design is the "Thorn-Crowned King." Have some one read the prophecy of Isaiah, and close the review by singing, "All hail the power of Jesus' name."

COLOR DRAWING. Make the thorns with brown chalk, tipped with red; the letters inside with white; the sentence below with light blue or yellow.

A. D. 30.]

LESSON IV. JESUS CRUCIFIED.

[Oct. 24]

John 19:17-30.

[Commit to memory verses 17-19.]



17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Je'sus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JE'SUS OF NAZ'A-RETH THE

20 This title then read many of the Jews; for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

KING OF THE JEWS.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Mary the wife of Cle'o-phas, and Ma'ry Mag'da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother!

General Statement.

The supreme hour has come. The Saviour has trodden his sorrowful way from Gabbatha to Golgotha, bearing his cross until he sank beneath its weight, and Simon of Africa took it in his place. The accursed tree has been planted, laden with the torn but still living body of the world's Redeemer. As the brutal soldiers fulfill their task, his prayer ascends for them: "Father, forgive them, for they know not what they do!" Over his head is the inscription, written by Pilate's own hand, and proclaiming to all the world a truth greater than the spectators dreamed, that he who hangs there is the King. Around him the four soldiers divide his garments, casting lots for his seamless tunic. Near by stands the faithful John, holding up the virgin mother, through whose soul the sword now pierces, and with them are a few women bolder even than the disciples in that awful hour. A few sentences break

And from that hour that disciple took her unto his own home.

28 After this, Je'sus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

from the lips of the dying One at intervals during that day of agony: but they are not cries of sorrow or of suffering, nor yet prayers to heaven for vengeance; they are words of love for others, and words of communion with the Father. At noon a darkness gathers over the scene, as if the sun would not look upon such a deed of iniquity. At three o'clock, just when the afternoon worship is beginning in the temple, and the priest lays the offering upon the altar, a last cry rings forth from Calvary, and spirit and body part at the cross. At the same moment an earthquake shock rends the earth, and exposes to sight the dead in their graves; and on the temple-mount the great veil before the holiest is torn asunder by unseen hands. Just before sunset, the dead form is gently taken down from the cross, and laid by loving hands in Joseph's tomb.

Explanatory and Practical Notes.

Verse 17. And he bearing his cross. The cross, though not so large as is generally represented, must have been a crushing burden, especially to one whose strength was reduced by want of sleep, by mental agony, and by physical suffering and loss of blood. When Jesus sank under its weight the soldiers seized upon a man from Africa, Simon the Cyrenian, and compelled him to carry it. **Went forth.** From the castle of Pilate to an open place outside of the wall of the city. **The place of a skull.** Probably from its shape, for the Jewish law would not allow skulls to be left unburied. The traditional location is now covered by the Church of the Holy Sepulcher; but some of the recent authorities prefer the spot north of the city now known as Jeremiah's Grotto, near the Damascus Gate. **Golgotha.** A Hebrew word meaning "skull." **Calvary** in English. **Calvaria** is its Latin equivalent.

18. They crucified him. It was the hour of the morning sacrifice, nine o'clock, when the lamb was laid on the altar in the temple, and the Lamb of God was fixed upon the cross. Just before he was fastened upon it he was offered a stupefying potion of "wine mixed with myrrh," but he refused it, wishing to retain his consciousness, even to the uttermost of suffering. At this time he spoke his *first word* from the cross, a prayer for the soldiers who were crucifying him. "Father, forgive them; they know not what they do!" **Two others with him.** On one side was the impenitent thief who uttered curses upon Jesus; on the other was the penitent, who was forgiven and accepted in the dying hour. Thus the two great classes of humanity, the saved and the unsaved, were represented beside the cross of Christ. (1) *To which class do you belong? Jesus in the midst.* As if to show him the greatest criminal of the three. (2) *Even now the cross of Christ is the most prominent object in the world's history.*

19. Pilate wrote a title. This was generally carried by the condemned person, hung upon his breast, and afterward fastened to the cross above his head. Pilate made the title an expression of contempt for the Jews more than for Jesus. **The writing was.** Each of the gospels gives the same title, but in different words, showing that they did not aim for verbal accuracy. **The king of the Jews.** Thus his cross declared his glory as a king, and Pilate wrote more truthfully than he knew.

20. Read many of the Jews. We learn from the other gospels that the rulers, priests, and scribes gathered around to gloat over the sufferings of Christ. **Nigh to the city.** It may have been but a few rods or even yards without the gate. **Hebrew, and Greek, and Latin.** These were the three chief languages of the world; the first representing religion, the second culture, the third power; and all unite unconsciously in paying honor to Jesus as the Christ.

21, 22. The chief priests of the Jews. The clause "of the Jews" is suggestive. The priests of the Jews objected to Jesus being called "the King of the Jews." **That he said.** They were willing to have it understood that he was crucified because he falsely claimed to be the king of the Jews, but not that he was their king. **What I have written.** He refused to make the change, showing at last some Roman firmness in his character, and determined to let the Jews feel his authority.

23. Then the soldiers. These were Romans, ignorant of the truth, and not responsible for their act in crucifying Jesus. **Took his garments.** His sandals, outer robe, under-tunic, and girdle. These were by custom the perquisites of the executioners. **His coat.** This was the under vest, or tunic, reaching from the neck to the feet; in form a sleeveless shirt, fitting closely to the body. **Woven from the top.** Perhaps the gift of one of the women who ministered to Jesus.

24. Cast lots for it. Under the very shadow of the cross, these men sit down to gamble for the garment of the sufferer. (3) *Even now gamblers will ply their evil trade in the very presence of death.* **That the Scripture might be fulfilled.** The beloved disciple, who witnessed the scene, remembered that this was a fulfillment of Psa. 22, 18, which has ever been regarded as a Messianic psalm. **These things therefore.** Because they were predicted in the Scriptures concerning Christ. **The soldiers did.** Men who knew nothing of the prophecies, yet unconsciously fulfilled them to the letter. (4) *Thus even now men who know not God are proving the truth of his word,* for example, irreligious scientists, and discoverers in Oriental lands.

25. Now. Just at this point should be inserted the prayer of the penitent thief (Luke 23, 39-43), and the *second word* from the cross. "To-day shalt thou be with me in Paradise." This was a little before noon. **His mother, and his mother's sister,** etc. It is uncertain whether three or four women are referred to in this statement. As it is not likely that two sisters would both be named Mary, we think that four are meant. **His mother's sister.** This probably refers to John's mother, Salome, the wife of Zebedee. If this be correct John was first cousin to Jesus. **Mary the wife of Cleophas.** Not the same Cleopas as that named in Luke 24, 18; but almost certainly the man called Alphaeus in Matt. 10, 3. This Mary was the mother of the apostle James the Less. Mark 15, 40. **Mary Magdalene.** Not "the woman who was a sinner," who anointed the feet of Jesus (Luke 7, 37), nor Mary of Bethany, the sister of Lazarus, but a woman from Magdala on the shore of the Sea of Galilee, out of whom Jesus had cast seven demons. Luke 8, 2. She was the first one to see Jesus after his resurrection.

26. Jesus . . . saw his mother. The cross was not high, as represented in pictures, but elevated only a

little from the ground, so that the sufferer could easily speak to those around him. He realized that his mother would now be left more than ever alone, as her husband was dead, and her younger sons were not then believers in Jesus. **The disciple . . . whom he loved.** The fact that John stood in this relation to Jesus was one reason why Mary was committed to his charge. Another reason was that he was probably her nephew, the son of her sister. **Woman.** Not spoken with any lack of love, as the term was customary as a form of address. **Behold thy son.** This was his *third word* from the cross, accompanied probably with a look toward John as if commending her to his care. (5) *Honor to parents is thus sanctioned by the dying Saviour.*

27. Behold thy mother. "Their sympathy in their common loss is to be their bond of love for one another."—*Whedon.* **Took her unto his own home.** From the facts that John was acquainted with the high-priest, and that he relates in detail the Judean ministry of Jesus, it has been inferred that he had a home in Jerusalem. Long afterward John took the mother of Jesus to Ephesus, in Asia Minor, according to tradition.

28. After this. Next in order, about noon, came the darkness over the land, and the *fourth word* from the cross, "My God, my God, why hast thou forsaken me?" the first verse of *Psa. 22*. Some think that he was about to repeat the entire psalm, which refers to the sufferings of the Messiah, but paused from lack of

physical strength. **Knowing that all things.** He had the full consciousness that his work was completed, the prophetic words were fulfilled, and that he had now only to surrender his spirit to God the Father. **That the Scripture might be fulfilled.** Not necessarily that he recalled the Scripture and thought of a prophecy yet to be fulfilled; but that in his words and the event which followed them the Scriptures were fulfilled. **I thirst.** The *fifth word* from the cross. He knew that the end was approaching, and required strength to utter his last cry.

29. A vessel full of vinegar. The sour wine used by the common people as a refreshing beverage. **Put it upon hyssop.** A reed-like plant, on the stalk of which the sponge was fastened. **Put it to his mouth.** He was elevated but little above the people around him, so that this was not difficult.

30. It is finished. The *sixth word* from the cross; meaning that the work which he had come to do was now complete. Unless we understand this to refer to his work as a Redeemer, it is difficult to understand how a young man, dying at thirty-three years of age, under circumstances of apparent failure, could utter such words as these. Immediately afterward came the *seventh and last word* from the cross, "Father, into thy hands I commend my spirit!" **Gave up the ghost.** He surrendered up his life, not as one conquered, but as a conqueror, laying it down of his own accord.

HOME READINGS.

- M.* Jesus crucified. John 19. 17-30.
Tu. Jesus buried. John 19. 31-42.
W. Jesus bearing his cross. Mark 15. 21-38.
Th. The disciples' duty. Luke 9. 23-27.
F. The sacrifice for sinners. Heb. 9. 19-28.
S. Christ's garments parted. *Psa.* 22. 8-19.
S. The Scripture fulfilled. *Psa.* 69. 13-21.

GOLDEN TEXT.

It is finished. John 19. 30.

LESSON HYMN. L. M. 68.

Hymnal, No. 220

O Love divine, what hast thou done!
 The incarnate God hath died for me!
 The Father's co-eternal Son,
 Bore all my sins upon the tree!
 The Son of God for me hath died:
 My Lord, my Love, is crucified.
 Is crucified for me and you,
 To bring us rebels back to God:
 Believe, believe the record true,
 Ye all are bought with Jesus' blood:
 Pardon for all flows from his side:
 My Lord, my Love, is crucified.

TIME.—Friday morning.

PLACE.—Jerusalem; Calvary.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The way of salvation.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Cross, v. 17-22.**
 Who crucified Jesus?
 What two things show this to be true? one in ver. 18, and one in ver. 19.
 Why did Pilate put up such a writing upon the cross?
 What interest have we in the "*two*" mentioned in ver. 18?
 Why were three languages used in the inscription on the cross?
 Can you give a reason for the request of ver. 21?
- 2. The Soldiers, v. 23, 24.**
 What light does the scene at the cross throw upon the character of Roman soldiers?
 What was the "coat" for which they cast lots?
 What Scripture was fulfilled by the soldiers' act?
 How many soldiers composed the band that crucified Christ? vers. 2, 3, and Luke 23. 47.
 What testimony did their commander give to the character of Jesus? Matt. 27. 54.
- 3. The Friends, v. 25-27.**
 Who were present at the cross besides the soldiers?

What exhibition of love does Jesus make in this awful hour?

How many watchers at the cross were women?
 Was there only one disciple "whom he loved"?
 Why does John speak thus of himself?
 What is the test of true friendship?

4. The End, v. 28-30.

What things were accomplished of which Jesus knew?
 Read the Scripture that was fulfilled by ver. 29.
 What is meant by vinegar?
 What was the last utterance of Jesus upon the cross?
 What are the seven things which Jesus said upon the cross? Matt. 27. 46; Luke 23. 34, 43, 46; John 19. 26, 28, 30.
 What was finished?

Practical Teachings.

1. Jesus has borne the cross before us: and why should we expect to escape it?
2. Where in this lesson can we find a picture of wonderful love?
3. Only one disciple out of twelve. When Jesus is now attacked and reviled by the world, when it costs something to be his friends, how many of us will be by his cross?
4. "How shall we escape if we neglect so great salvation?"

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Cross, v. 17-22.**
 What burden did Jesus bear?
 Whither was he led?
 What was then done to Jesus?
 Who suffered at the same time?
 What was the written testimony of Pilate?
 In what languages was it written?
 What change did the Jews desire?
 What was Pilate's answer?
- 2. The Soldiers, v. 23, 24.**
 Who took the garments of Jesus?
 What division did they make?
 How was the coat made?
 What proposal was made concerning it?
 What prophecy was thus fulfilled? *Psa.* 22. 18.
- 3. The Friends, v. 25-27.**
 What friends of Jesus stood by him?
 To whose care did Jesus commend his mother?
 How was this charge kept?
- 4. The End, v. 28-30.**
 What was the cry of Jesus?
 Who foretold this thirst? *Psa.* 69. 21.
 How was this cry answered?
 What were the last words of Jesus?
 What is said of the manner of his death?
 What did he say of himself? John 10. 17, 18.

Teachings of the Lesson.

Where in this lesson are we shown—

1. The Divine sacrifice for sin ?
2. The willing offering for sin ?
3. The filial love of Jesus ?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus crucified? **At Golgotha, or place of a skull.**

Who were crucified with him? **Two thieves, one on either side.**

What was written over his cross? **"Jesus of Nazareth, King of the Jews."**

Were these words true? **Yes, but the Jews refused to believe them.**

Why did they ask Pilate to change them? **For fear some of the people might think he was really their king.**

What did Pilate refuse to do? **To change what he Who divided the garments of Jesus among themselves? **The soldiers.****

What did they do with the coat? **They drew lots for it.**

What friends of Jesus were with him? **His mother and John, his mother's sister, and Mary Magdalene.**

What did Jesus remember as he hung upon the cross? **To tell John to care for his mother.**

Whom does Jesus never forget? **His friends.**

How long did Jesus hang upon the cross? **Six hours.**

Why did he suffer on the cross? **To save us from our sins.**

What were his last words? (Repeat the Golden Text.)

What was finished? **The work his father had given him to do for the salvation of the world.**

Words with Little People.

"I'll just take God at his word and deed,

Jesus died to save me, this I read ;

And in my heart I find a need

Of him to be my Saviour.

And had there been in all this wide,

Sad world no other soul beside,

But only mine, yet he had died

That he might be my Saviour."

PRAYER.

Precious Jesus, take this heart of mine,

Make it pure, and wholly thine ;

Thou hast bled and died for me,

I will henceforth live for thee.

THE LESSON CATECHISM.

[For the entire school.]

1. Where was Jesus crucified? **Near the city of Jerusalem.**

2. What title was placed upon the cross by Pilate? **Jesus of Nazareth, the King of the Jews.**

3. What did the soldiers do after they had crucified Jesus? **They parted his garments among them.**

4. What woman was standing near the cross? **The mother of Jesus.**

5. To whom did Jesus commit her? **To John, the beloved disciple.**

6. What dying words of Jesus are given in the Golden Text? **"It is finished."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**Jesus on the Cross.****I. SUFFERING.**

1. **Pain.** "They crucified him." v. 18.

"Wounded for our transgressions." Isa. 53. 5.

2. **Reproach.** "Two others with him." v. 18.

"Reproach hath broken my heart." Psa. 69. 20.

3. **Anguish.** "Eloi, Eloi." Mark 15. 34.

"The Lord hath afflicted me." Lam. 1. 12.

4. **Thirst.** "I thirst." v. 28.

"In my thirst." Psa. 69. 21.

5. **Death.** "Gave up the ghost." v. 30.

"Obedient unto death." Phil. 2. 8.

II. SYMPATHIZING.

1. **With enemies.** "Forgive them." Luke 23. 34.

"While we were yet sinners." Rom. 5. 8.

2. **With his mother.** "Woman, behold." v. 26.

"Having loved his own." John 13. 1.

3. **With the penitent.** "In paradise." Luke 23. 43.

"Who forgiveth all thine iniquities." Psa. 103. 3.

III. SAYING.

1. *All things.... accomplished.* v. 28.

"Gave himself for our sins." Gal. 1. 4.

2. *"It is finished."* v. 30.

"Having made peace." Col. 1. 20.

THOUGHTS FOR YOUNG PEOPLE.**On the Cross of Christ.**

1. How great the sin which demanded so great a sacrifice! Rom. 5. 12.

2. How infinite the love which gave so great a sacrifice for sinners! John 15. 13.

3. How precious the salvation purchased at so great a cost! Eph. 1. 6-8.

4. How great the joy of Christ in accomplishing our salvation! Heb. 12. 2.

5. How terrible the guilt of those who crucify Christ afresh! Heb. 6. 6.

6. How fearful the condemnation for rejecting such infinite love! Heb. 10. 39.

English Teacher's Notes.

WHEN we are nearing the end of a difficult task how eagerly we look forward to its completion! That boy with his long and intricate sum in arithmetic, that girl with her wearisome task of sewing, how anxious are both for the moment to arrive when they can spring up and say, "I have done it!" But the boy will probably have to submit the finished sum to his teacher, and the girl's needlework will also have to be inspected, and it is just possible that flaws may be found in the tasks and they may require to be done over again. For young people at school are not competent judges of their own achievements. I have seen a girl bring up a long exercise written on her slate to be looked at, and have it all rubbed out at once, to be done over again, because it did not come up to what was required. And older people may meet with similar disappointments. The first builder of the Eddystone light-house thought he had raised a structure which would defy wind and weather; but after doing good service for some years, one night during a fearful storm the building collapsed, and the noble founder perished in it. Louis XIV. (to take a contrasting example) thought he had succeeded in banishing Protestantism from France; yet it lives and flourishes to this day.

To-day we read of the simultaneous completion of two opposite tasks, both of which had been steadily pursued, and their accomplishment eagerly looked for.

1. *A task undertaken by the leading men among the Jews.*

This was a work of envy, and hatred, and cruelty. We have seen glimpses of it in reading the gospel of John, and these may be filled up largely from the other gospels. The task was this—to put to death

the Lord Jesus, and make an end of his work, so far as they understood it. In the passage for to-day we see this wicked task brought to its completion. The blameless One, who "went about doing good," is led out of the city to suffer the painful and shameful death of crucifixion. "He, bearing his cross, went forth." What an hour of triumph for his bitter enemies! The terrible nailing is accomplished and the crosses are raised, the holy One in the middle, two thieves on either side, and the soldiers apply themselves to the division of the victim's clothes. Here is the day which the chief priests and Pharisees had so desired to see. Yet there is one thing to mar their feeling of triumph. The writing over the cross reflects upon their own honor and the honor of their nation, and Pilate refuses to alter it. Meanwhile some of the friends of Jesus who had been watching afar off (Luke 23. 40) drew near—"his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene," and with them John, the beloved disciple. This is the last farewell, as they deem it, and the mother of Jesus is given over into the charge of John. The mockers who are looking on behold all this; they hear the last expression of bodily need, "I thirst," and see the vinegar given and received. And then, in another moment, he has breathed his last. Their task is done, Jesus is dead.

Did the accomplishment give them satisfaction? Were they sure they had been successful? The behavior of the crowd as they turned away from the sad sight (Luke 23. 40) showed that they had not succeeded in inspiring the people with their own feelings of hatred. We learn from Matt. 27. 62-66, that they were not easy in their minds even after their victim was laid in the grave. And quickly enough they learned that their own work had really failed. Matt. 28. 11, etc. The task was accomplished, but there was a fatal flaw in it.

Now we turn to something very different.

2. *A work undertaken by the Son of God.*

Of this we have frequent mention in John's gospel. It is comprehensively defined in chap. 3. 17. "God sent His son"—the Lord Jesus held the commission from his Father—"that the world through him might be saved." In this work he delighted (chap. 4. 34); and this work he was diligent to fulfill. Chap. 9. 4. To the accomplishment of this he looked steadily forward. Chap. 5. 36. For this work, as we learned in the last lesson, was incomplete without death. If the "Lamb of God" were to take away the sin of the world, he must be slain. If the Living Water were to be given to thirsty souls, the Rock must be smitten. Exod. 17. 6. If the Bread of Life were to be given to starving souls, it must be broken. Luke 22. 19. If the "Good Shepherd" were to save his sheep, he must lay down his life for them. Chap. 10. 15. If his people were to have in him the "resurrection and the life," he, the Living One, must be able to say, "I was dead, and, behold, I am alive again for evermore." Rev. 1. 18. And as Christ, all the Old Testament Scriptures bare witness of him that he

should suffer, and suffer unto death. Acts 3. 18. Thirty-three years had passed, and as the completion of his task drew near he looked eagerly on to it: "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Luke 12. 50. And when the dread hour came he was ready: "Jesus, therefore knowing all things that should come upon him, went forth." Chap. 18. 4. The bitter cross was not to him the triumph of his enemies, but the completion of the work he had undertaken. And after passing through the awful soul-suffering revealed by his exclamation, "My God, my God, why hast thou forsaken me" (as recorded by Matthew and Mark), he knew that "all things were now accomplished" (ver. 28), and that only one more Scripture had to be fulfilled before he should yield up his soul to his Father. Calmly, therefore, he said, "I thirst," and received the vinegar. And then at length came forth the cry, not of the sufferer, but of the victor: "It is finished!" The work was done, the character of God vindicated, the glory of God secured, and full provision made for the salvation of sinners.

There was no fear that this work might not prove successful. The Son of God could estimate his own work, and he knew that there was not a flaw in it. There was nothing to be altered, nothing to be added, nothing to be done over again.

We admire a grand work—say some splendid building, on which the architect has been long and patiently employed, or a picture which has cost the artist years of toil. We can gaze and admire. But of the work of the Son of God we can say: "He did it for me—he loved me and gave himself for me!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It might be well to compare the four accounts of the death of Christ, and fix the events in order, as follows: 1. The crucifixion. 2. "Father, forgive them." 3. The title. 4. The division of the garments. 5. The mocking of the people. 6. The penitent thief. 7. The mother and the beloved disciple. 8. The darkness. 9. "Eloi, Eloi," 10. "I thirst," 11. "It is finished," 12. "Father, into thy hands," etc. 13. The death.... Notice the *seven utterances* of Christ on the cross, and show their meaning, but do not permit discussion.... Observe *seven prophecies* fulfilled on the cross: 1. Isa. 53. 12. 2. Psa. 22. 18. 3. Psa. 22. 7. 4. Psa. 22. 8. 5. Psa. 69. 21. 6. Psa. 34. 20. 7. Zech. 12. 10. .. Find *five wonders* which took place at Christ's crucifixion.... The Analytical and Biblical Outline presents three aspects of Jesus on the cross; note them.... The Thoughts for Young People gives six lessons from the cross; enforce them.... In teaching this lesson keep the spiritual and practical in constant view, and avoid matters which minister only to controversy.

References. FREEMAN. Ver. 17: Bearing the cross, 820; Place of capital punishment, 728. Ver. 18: Crucifixion, 730. Ver. 19: The tablet on the cross, 732. Ver. 23: The guard, 731; The tunic, 821.

Songs from the Epworth Hymnal

4. Praise the Rock of our salvation.
84. There is no name so sweet on earth.

101. There is a fountain filled with blood.
125. Rock of Ages.
131. I am coming to the cross.
138. I lay my sins on Jesus.
167. O could I speak the matchless worth.
195. I will sing for Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. This design should be carefully drawn before the session of the school. Draw the cross with brown chalk, the inscription with white. Use a little bright red on the cross to make it more prominent. The events for review are: I. The way to the cross. II. The crucifixion. III. The title. IV. The people around the cross. V. The crucified thieves. VI. The words spoken by the dying Saviour while on the cross. VII. The last scene.

APPLICATION. "If I do not repent or believe, will this Sacrifice save me?"

Primary and Intermediate.

LESSON THOUGHT. *The Cure for Sin.*

INTRODUCTORY. Ask how many children have kind friends at home who love them, watch over them, take care of them? Ask why they do it, and lead the little thought to the truth that it is love which prompts all the care and watchfulness. Talk a little about the sun, its light, heat, etc.; light a match and let it burn, talking as it burns about the light and heat from this bit of wood, though so small, being the same as that from the great sun, and showing that it is the same with the love in human hearts. God is the great sun of love, and the love in papa's and mamma's heart comes from him and is something like his, though so very small.



Ask some child if the sun shines for him alone, and bring out the thought that it shines for all. A lamp, a candle, this little match, can only shine for a few, but the sun lights and warms every one in the world. It is so with God's love. Your love, my love, can only reach a few, but God's love reaches every body. Now sing, "Jesus loves me," and at the end of the first verse pause to talk about the Bible which tells us so, holding it reverently as you talk and leading the children to some idea of the value of the book by telling some story about heathen children who do not know this precious truth. This is a good place to turn the lesson for a moment into a missionary channel.

Talk a little about Jesus's life on earth, letting children tell facts about it, and by a few carefully chosen questions bringing the story down to the time of the

crucifixion. Now sing, "Jesus loves me, he who died," and after this verse tell the story, tenderly, lovingly, of the crucifixion of the dear Saviour, avoiding all harrowing details, and seeking to leave upon the minds of the children rather an impression of the great love than of the great suffering of our Lord. Dear teacher, it is no small thing to teach this lesson! Only a heart filled with love for God and for little children can present it rightly.

Make a wide open gate on the board, write above it "Heaven," make paths from various directions leading to it, and teach that only those can enter this open gate which Jesus died to open save those who have had their sins washed away by believing in Jesus. Teach that our hearts are sick with sin, and that only Jesus can cure them. Use symbol, and show that Jesus's part is all done, and our part is just to believe in him and obey him.

Close by singing last verse, and teaching that after Jesus went away he sent his Spirit to stay with us always, and lead us in the path to heaven.

Lesson Word-Pictures.

It is such a sad procession that goes through the streets! There are Roman soldiers sternly tramping along. There is a man thorn-crowned, who weary and faint tries to bear a heavy cross upon his bruised and bleeding back. And O! the noisy, curious, cruel crowd that rushes after to see the great prophet die! I think I see somewhere a few disciples, mostly women, who, loving yesterday, are still devoted to-day. The procession has reached that dreary place, Golgotha, and I turn shuddering away while I hear the hard, heartless sound of the driving of nails. They lift the cross, the only throne Israel raises for its Messiah, and two writhing thieves are his companions. "Look at the title," says some one. "That does not read right!" They read the inscription on the little white tablet, giving the accusation against the condemned. "Let us tell Pilate to alter it!" cries an angry priest. Away they hurry to the Roman ruler. They make their request. Does he scowl? How much trouble those notional Jews make him! "What I have written, I have written," he replies, and says it in such a way that there is no asking a second time. Around that awful spectacle of the sufferings of the cross, still linger Roman soldiers and Jewish spectators. Here is a group of soldiers gathered around a heap of clothes on the ground. How roughly they toss and divide these garments of a king. For that "coat without seam" they carelessly "cast lots," as if children determining the ownership of a bauble. And over there is a group of disciples. I see the loving, tearful face of Mary, the mother of Jesus. There are other clinging women, and John, too, the true, brave disciple, all watching, waiting in tears. Hark! that sufferer on the cross is speaking. He turns aside from his agonies to commend his mother to one who will be a son, and the disciple to one who will be a mother. Still wears on that hard, sorrowful day. There are gloomy shadows in the air. People come to look at the sufferer and then turn away. Some sneer and others shudder. Roman soldiers wait listlessly for the end. Disciples watch in sympathy, and you hear their moans. Still thicken the shadows about the cross. A cry pierces the air, a cry out of the torment of the crucifixion fever, "I thirst." They are running now to "a vessel full of vinegar." They dip a sponge into it. They lift the sponge on a hyssop reed. They press it to the lips hot, dry, parched. One other cry, "It is finished!" and the head drops in the helplessness of death.

A. D. 30.]

LESSON V. JESUS RISEN.

[Oct. 31.]

John 20. 1-18.

[Commit to memory verses 15-17.]



1 The first day of the week cometh Ma'ry Mag'da-le-ne early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulcher,

and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulcher.

4 So they ran both together: and the other disciple did outrun Pe'ter, and came first to the sepulcher.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulcher, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

It was just before sunset, on Friday afternoon, when the body of Jesus was taken down from the cross and laid in the tomb near by, which had been provided by the generosity of Joseph, the rich Arimathean. Nicodemus, slow to confess his Master, but strong in his love, was at hand with his gift of spices for the anointing of the body, though most of the apostles had forsaken their Saviour. The door of the tomb was opened, and the body was gently laid to rest, amid the tears of a few faithful women. On the next day the leaders of the Jews asked that the sepulcher might be guarded, lest the disciples should steal the body and declare that Jesus had risen. The guard was fixed, and the stone door was sealed with the emblem of authority. Sunday morning came, and with it came God's angelic messenger, who broke the Roman seal, and rolled away the stone from the door of the sepulcher, while the watchers fell like dead men before him. All ignorant of the wonder that had taken place, came the women

10 Then the disciples went away again unto their own home.

11 But Ma'ry stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Ma'ry Mag'da-le-ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

General Statement.

to the tomb, and found it empty. Mary Magdalene ran to bring word to Peter and John that their Saviour's body was lost from its sepulcher. The other women looked within, and saw two angels, who told them that the Lord was risen, and bade them bear the glad news to the disciples. They fled in mingled joy and terror from the spot, and scarcely daring to believe the word. Soon after came Peter and John, brought in haste by Mary Magdalene's summons. John reached the door first, but paused upon the threshold; but Peter, a moment later, entered at once, and then his younger companion entered also, emboldened by his example. As John saw the garments of the grave carefully folded up and laid away, the conviction rushed upon his mind that his Master had risen; a conviction from which he never for an instant wavered. The two apostles walked away in deep thought, but Mary Magdalene tarried by the open grave to weep. Her tears were rewarded by the first sight of the Saviour after his resurrection.

Explanatory and Practical Notes.

Verse 1. The first day of the week. Sunday, the day after the Jewish Sabbath. **Cometh Mary Magdalene.** See note on Lesson IV, verse 25. She is the only one mentioned here, as John aims to emphasize her part in the events of that morning, but from the other gospels we learn that Mary, the mother of James, Joanna, and Salome, were also present. **When it was yet dark.** They started just before the dawn of the morning, and reached the sepulcher about sunrise. Matt. 28, 1; Mark 16, 2. **Unto the sepulcher.** Rev. Ver., "the tomb." It was the tomb built by the rich Arimathean Joseph for himself, in which the body of Jesus had been laid. **Seeth the stone taken away.** Oriental tombs are generally closed by a large stone fitted in the door. Mary Magdalene came in advance of the other women, and was first to notice that the grave had been opened.

2. Then she runneth. She went at once, without waiting to confer with the other women. They came up a moment afterward, and in the open tomb saw an angel who told them that Jesus had risen. **To Simon Peter.** He was recognized as the leader among the disciples, notwithstanding his recent fall, from which he had already risen. **The other disciple.** John, the writer of this gospel, who every-where avoids the mention of his own name. **They have taken away the Lord.** She does not say whether it was the Jews, or the owners of the garden, who had opened the tomb and carried away the corpse. **We know not.** The use of the word "we," rather than "I," shows that others besides Mary were in the company, just as is stated in the other gospels.

3. 4. Went forth. They went at once, alarmed by the news, and Mary Magdalene followed, arriving later. **Did outrun Peter.** Peter is supposed to have been one of the oldest, and John one of the youngest, of the twelve.

5. 6. Stooping down. As was necessary, for the entrance to the tomb was an opening rather than a door. **Saw the linen clothes.**—Not clothes, but cloths, the wrappings for the dead body. He could see them dimly in the shadows of the cave. **Went he not in . . . Simon Peter . . . went into.** All this has the stamp of truthfulness, because it is in precise accord with the character of the two men. It was like the thoughtful and retiring John to hesitate on the threshold of his master's tomb; it was like the aggressive, energetic Peter to push past John and enter at once.

7. 8. The napkin. All this is related with the precision of an eye-witness. John noticed the orderly arrangement of the long strips of linen, and the napkin folded and laid away in order; signs that the body had not been taken away in haste. **Then went in also that other disciple.** Bushnell has a great sermon from this text on "Unconscious Influence." Peter did not know that his example was leading John, and John did not know that he was led by Peter. **He saw.** John saw more than his companion. Both saw the linen cloths and the napkin; John alone saw with the inner eye of faith what it all meant, that his Master had risen from the dead. **And believed.** That was the moment when the fact of the resurrection was first grasped by John's faith. This was remarkable, for as yet no revelation that Christ was risen had come to the two disciples. (1) *A happy hour when the heart embraces the risen Saviour!*

9. For as yet. This verse is inserted to give the reason why they did not believe sooner that Jesus would rise. It was because they knew not the Scripture. They did not understand the Old Testament predictions, but were convinced only by the facts, which they could not gainsay. **That he must rise.** The prophecies of the Old Testament were such as needed

their fulfillment to make them plain. (2) *We are fortunate in being able to study the Old Testament in the light of the New.*

10. Then the disciples. Peter and John. Went away again. To ponder and to talk over what they had seen. **Unto their own home.** From this account we should infer that one at least of the disciples, probably John, lived near by, in Jerusalem.

11, 12. But Mary stood without. She probably reached the tomb just after the two disciples had left it. **She stooped down.** The entrance was so low that she could not otherwise look within the sepulcher. **Seeth two angels.** This was a vision granted to Mary, as she seems to have shown peculiar earnestness in her service toward the dead body of Jesus. (3) *Who shall say but that these messengers wait unseen about God's people oftener than we know?* **Sitting.** As the two cherubim on the lid of the ark of the covenant. They had been there watching over his body, and they remained there for a while, now that he was risen.

13. Woman, why weepest thou? (4) *Heavenly beings are concerned about earthly sorrows, for earth and heaven are close together.* **She saith unto them.** In most instances the manifestation of angels filled those who saw them with fear. But Mary Magdalene was too deeply absorbed with her own sorrows to notice the glory of these celestial visitors. **They have taken away my Lord.** The one overwhelming thought is that the body of Jesus is gone; and her one great desire is to recover it. (5) *Have not we as strong motives to love our Saviour as had this woman?*

14. She turned herself back. Perhaps she had the consciousness that some one was near her; perhaps a shadow from the form standing behind her fell across her path. **Saw Jesus standing.** This was the risen Saviour's first appearance, and Mary's privilege in witnessing it was greater than she then knew. **Knew not that it was Jesus.** Her eyes were held from recognizing him, as were those of the two disciples on the way to Emmaus, a little later on the same day. (6) *How often our Saviour is near, when we know him not.*

15. Whom seekest thou? He saw her tears and

knew their cause; he knew too whom she was seeking; yet he would hear her tell him. (7) *So God chooses to have us tell him all our wants, which he knows even better than we do.* **Supposing him to be the gardener.** It was an early hour for a stranger to be in the garden, and the thought crosses her mind that he may be the one who has removed the body dearest to her. **I will take him away.** Without a thought that it will be an impossible burden, she offers herself to take the body of Jesus. (8) *Love sees no difficulties in its path which it cannot overcome.*

16. Jesus saith unto her, Mary. The first utterance of the risen Saviour is one of sympathy; his second, one of recognition. The sleep of death has not effaced the memory of his friends. (9) *May we not believe that we too, after our resurrection, will know those whom we knew before?* **Rabboni.** A Hebrew word meaning "my master."

17. Touch me not; for I am not yet ascended. These words have given rise to much discussion, and many meanings have been suggested for them. The best seems to be that it was not a prohibition from touching him (which he permitted to the other women and commanded Thomas), but rather means, "Do not cling to me, as if you might not see me again. I am not yet ascended, and you will have other opportunities of meeting me." Notice that although John does not give an account of the ascension, he makes several allusions to it as a fact well known. **Go to my brethren.** It is significant and encouraging to know that the risen Christ proclaims anew his brotherhood to men. (10) *We have not only a King, but also a Brother, on the heavenly throne.* **Say unto them.** She became thereby the first missionary, bearing tidings of a risen Saviour. **My father... your father.** Heaven was henceforth to be considered their home as well as his, and God their Father.

18. Mary Magdalene. A year ago possessed of demons, now a messenger of Christ. **Told the disciples.** Her testimony was soon strengthened by that of the other women, to whom Jesus appeared a few minutes afterward; by Peter, who saw the Lord on the same day; and by the two disciples from Emmaus, who had walked with him on the road.

HOME READINGS.

M. Jesus risen. John 20, 1-18.

Tu. The resurrection foretold. Psa. 16, 1-11.

W. The first at the sepulcher. Mark 16, 1-8.

Th. Victory over death. 1 Cor. 15, 42-58.

F. Declaring his name. Psa. 22, 30-31.

S. Brought from the grave. Psa. 30, 1-12.

8. Raised by the Lord. Hosea 6, 1-11.

GOLDEN TEXT.

The Lord is risen indeed, and hath appeared to Simon. Luke 24, 34.

LESSON HYMN. 7.

Hymnal. No. 260.

Christ, the Lord, is risen to-day,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens,—and earth, reply.
Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids his rise;
Christ hath opened paradise.

Soar we now where Christ has led,
Follow our exalted Head;
Made like him, like him we rise;
Ours the cross, the grave, the skies.

TIME.—The resurrection morn. Easter. The first Lord's day.

PLACE.—Near Jerusalem. In Joseph's garden. It is not certainly known where this place was.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Victory over death.

QUESTIONS FOR SENIOR STUDENTS.

1. Mary and the Disciples, v. 1-10.

Which of the disciples last saw Jesus alive?

Which of the disciples first saw him alive from the dead?

Who saw him before any of the disciples?

What reason was there why these three should be thus visiting his tomb?

What evidence was there that Mary returned to the tomb with Peter and John?

What did John believe? ver. 8.

How were the different temperaments of Peter and John and Mary displayed?

2. Mary and the Lord, v. 11-18.

How was Mary's loving devotion first rewarded?

What was the second reward of her love?

What difference between the terms by which the angels and the Saviour addressed her?

What was Mary's purpose in remaining thus at the tomb?

What probable act of Mary did Jesus arrest by his words, "Touch me not?"

What was to be Mary's peculiar honor? ver. 17.

Why did Jesus say, "Touch me not?"

Practical Teachings.

1. Mary Magdalene had been healed by Jesus of a terrible possession of devils. See how she loved him.

2. Peter had denied him in the face of the world. See how his repentance moved him to get near his Lord's grave.

3. John had always been the beloved disciple. See how love brings belief.

4. The stone was rolled away when Mary reached the tomb. All her anxiety had been vain. It is so always.

5. Jesus wants no idle worship which wastes time in formal acts. He wants us to go unto his brethren and say to them the words of life.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Mary and the Disciples, v. 1-10.

Who came first to the sepulcher?

At what time of day?

What did Mary see?

To what disciples did she tell the story ?
 What was its effect upon them ?
 Who first reached the sepulcher ?
 What did the two disciples see there ?
 How was John affected by the discovery ?
 What had they not understood ?
 Where did the disciples go ?

2. Mary and the Lord, v. 11-18.

Where was Mary standing ?
 What did she see in the sepulcher ?
 What question was asked her ?
 What was her answer to the angels ?
 Whom did she see beside her ?
 What did Jesus ask her ?
 Whom did she think him to be ?
 What did she say to him ?
 How did Jesus reveal himself to her ?
 What message did he give her ?
 What did Mary say to the disciples ?

Teachings of the Lesson.

Where in this lesson are we taught—

1. Hope in the midst of sorrow ?
2. Love in the midst of sorrow ?
3. Joy in the midst of sorrow ?

QUESTIONS FOR YOUNGER SCHOLARS.

What had Jesus told his disciples ? **That he would rise again on the third day.**

Who came to his tomb early on the morning of the third day ? **Mary Magdalene.**

What did she see ? **The stone rolled away.**

To whom did she tell this ? **To Peter and John.**

What did Peter and John do ? **They ran to the tomb and looked in.**

What did they see ? **The linen clothes lying there.**

Who believed that Jesus was risen ? **John.**

Who stood without the tomb weeping ? **Mary.**

What did she see in the tomb as she stooped and looked in ? **Two angels in white.**

Where were they sitting ? **One at the head, and one at the feet, where the body of Jesus had lain.**

What did Mary tell the angels ? **That Jesus had been taken away.**

Who stood near her as she spoke ? **Jesus himself.**

What did she ask of him ? **To tell her where they had taken her Lord.**

What did Jesus say unto her ? **Mary.**

What did Mary then believe ? **That her Lord stood before her.**

What did he tell her to do ? **To go and tell the disciples she had seen him.** (Repeat the Golden Text.)

Words with Little People.

If only the angels had told Mary that Jesus had risen from the dead, we could not be as sure as we are with this true Golden Text. You can only just begin to know, as yet, what a blessed thing it was. If he had not risen, all he said would not have proved true; all he suffered would not have saved us; there would be no Jesus now; he would be dead; there would be no life for us after we died; there would be no heaven."

THE LESSON CATECHISM.

[For the entire school.]

1. How long was the body of Jesus in the tomb ? **From Friday afternoon until Sunday morning.** 2. What then took place ? **Jesus rose from the dead.** 3. Who first saw him after his resurrection ? **Mary Magdalene.** 4. What did Jesus tell her ? **"I ascend unto my Father."** 5. How many times did Jesus appear on the day of his resurrection ? **Five times.** 6. What is said in the Golden Text ? **"The Lord," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

At the Sepulcher.

I. WONDERING.

1. *Cometh Mary Magdalene early.* v. 1.
 "Bringing the spices." Luke 24. 1.

2. *Seeth the stone taken away.* v. 1.

"There was a great earthquake." Matt. 28. 2.

3. *She runneth and cometh.* v. 2.

"We have fellowship one with another." 1 John 1. 7.

II. WAITING.

1. *Mary stood without.* v. 11.

"The Lord is good unto them that wait." Lam. 3. 25.

2. *Two angels in white.* v. 12.

"Encampeth round about." Psa. 34. 7.

3. *Whom seekest thou ?* v. 15.

"Why seek ye the living among the dead ?" Luke 24. 5.

III. WEeping.

1. *At the sepulcher weeping.* v. 11.

"Sorrow... turned into joy." John 16. 20.

2. *Because they have taken away.* v. 13.

"Taken... by wicked hands." Acts 2. 23.

3. *Why weepest thou ?* v. 15.

"Oil of joy for mourning." Isa. 61. 3.

IV. WORSHIPING.

1. *Saw Jesus standing.* v. 14.

"Appeared first to Mary." Mark 16. 9.

2. *Jesus saith unto her, Mary.* v. 16.

"He calleth his own sheep by name." John 10. 3.

3. *Saith unto him, Rabboni.* v. 16.

"My Lord and my God." John 20. 28.

4. *Touch me not, but go.* v. 17.

"Must worship in spirit." John 4. 24.

V. WITNESSING.

1. *Go to my brethren, and say.* v. 17.

"Ye are my witnesses." Isa. 43. 12.

2. *My Father and your Father.* v. 17.

"Now are we the sons of God." 1 John 3. 2.

3. *Told... she had seen the Lord.* v. 18.

"Whereof we are witnesses." Acts 2. 32.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Risen Saviour's First Appearance.

1. Those who seek Christ early, whose thoughts are upon Christ first of all, are the ones whose search is rewarded. v. 1.

2. Our sorrows are lightened, and our joys are increased, by the fellowship of Christian hearts. v. 2.

3. There are no signs of haste in Jesus. He acted and spoke with the calmness of one who was ready for every event. v. 6, 7.

4. We, too, may believe what John believed, that we have a risen Saviour. v. 8.

5. He who reads the Old Testament carefully will find in it the divine necessity for the Saviour's resurrection. v. 9.

6. The ministry of angels is given to those who are sorrowing for Christ's sake. v. 11, 12.

7. How often we mourn when we should rejoice if we knew all ! v. 11, 13.

8. Our recognition of Christ comes when he calls us by name. v. 16.

9. Love for Jesus is shown, not by rapturous worship, but by obedience and service. v. 17.

English Teacher's Notes.

WHEN a friend or relative returns home after a long absence, we look, after the first joyful greetings are over, to see whether he is changed. Not the length of time alone, but the circumstances, also, through which a person may have passed, are

apt to produce changes in the appearance. But how glad we are if, in spite of time, and distance, and all kinds of change, we recognize the old ring in the voice, the old expression in the eyes, and find that the returned one is indeed essentially the same as when he left us.

No return that ever took place was like the one we read of to-day. As there never was such a sorrowful parting as that of the disciples with their Lord and Master, so there was never such a tremendous and eventful absence as that of Jesus from his people during the time his body lay in the grave. True, its duration was short, parts only of three days—from Friday evening till Sunday morning; but the interval was from dying to rising; it included the actual sojourn of the body in the grave, and of the spirit in the abode of the departed. From that Friday night till the "first day of the week" there was an unmeasurable distance. The Man who had hung bleeding on the shameful cross returned a Conqueror. The body laid to rest in that quiet grave rose nevermore to suffer or to die. The Lamb of God on whom "the sin of the world" had been laid rose free from the burden, having put it away forever. He died in weakness (2 Cor. 13. 4), he rose in power. He who had gone down into the deepest depths was now to be Lord over all.

Was he the same? Had no change taken place in his character (if we may so speak), in his feelings, his affections, his ways? The matter is of deep importance to every one of us. We read of his life on earth, we tell children what he was here, how tender, how compassionate, how condescending, how full of love. But he is not here now as he was then. He returned from the grave no more the "Man of sorrows," but the King of glory (Psa. 24. 7), and as the "King of glory" he went up to heaven. How shall we show that the mighty One who sits at the right hand of God is just the same as when he walked this earth? Study what is told of him after his resurrection. The passage for to-day together with the Golden Text goes far to tell us what we want to know.

The passage tells us of three of his friends, and of their visits to his tomb. Mary Magdalene (of whom, until we find her standing by the cross of Jesus, we read but once in the gospels, Luke 8. 2) had gone early to the sepulcher, in company, as it appears from the accounts, with the other women. These she probably left as soon as they saw that the stone before the entrance was rolled away, and hastened to bear the news to Peter and John. These two immediately ran to the spot, and, entering in, found the linen clothes lying in order, but the sacred body gone. How did it then fare with Peter, John, and Mary? There is just one word about John, "He saw and believed." He was not able to explain his faith to others, or to inspire them with it, but he could go home peacefully and wait. With Peter it was different. All he knew was that his Master was gone, and he went home for the time with John, carrying with him his bit-

ter grief. Mary remained, bound by her love and her sorrow to the place where the Master's body had lain, and where he had hoped to find it.

The risen Lord, the conqueror over death, was noticing and caring for all these three separately. If we had been told to imagine to which of them he would show himself, I think we should have said to John, the "beloved disciple," and the only one who "believed" in his resurrection. Yet it was not so. He came first to the two sorrowful ones.

First, to her who was most absorbed with himself. Mary did not ask herself what good there was in remaining by the tomb. She stood there and gave full vent to her grief. Looking into the tomb, through her tears she beheld two angels. But the sight gave her no surprise and awakened no interest. "They have taken away my Lord out of the sepulcher," was the burden of her thoughts, and she turned away from the wonderful sight. "Tell me where thou hast laid him," was the answer to the next voice that addressed her. And then the sound of her own name, uttered in the well-known familiar tone, told her that all she fancied lost was more than restored, and that the tender and mighty One had indeed returned to die no more.

Secondly, to the penitent, mourning over his sin. But of this interview with Peter Scripture tells us nothing beyond the bare fact. We get it only in our Golden Text, and in 1 Cor. 15. 5. Where it happened we know not. It may be that John had joined the company of the other disciples, while Peter remained alone, wrapped in his grief. Anyhow, it was to the erring, despairing one that the risen Lord came.

But to John we never hear of his appearing alone. The beloved disciple saw him in company with the rest, but was not favored with any private interview. Was, then, he who believed when all doubted passed over? By no means. We shall hear farther on how rich a blessing came to John.

But the other disciples—what of them? They were not absent a moment from the heart or the thoughts of the risen Jesus. "Go," he said to Mary Magdalene, designating them by the tenderest of names—"Go, tell my brethren, I ascend unto my Father and your Father, unto my God and your God," thus linking them with himself in the hour of his triumph, of his joy, of his return to the Father. Do we not see here just the same Jesus whom we have known in his life and work on earth?

And should any ask, Does he still care for those outside the fold—for the guilty and the lost? we have best to look a little farther on in the chapter, and notice his greeting to his disciples: "Peace be unto you. As my Father hath sent me, even so send I you." He still has compassion on the multitude, and sends his messengers to "bring in the poor, and the maimed, and the halt, and the blind," saying, "Yet there is room!"

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Fix in order the events between the death of Jesus and the first appearance. They are given in the General Statement, but the following order may be helpful: 1. The burial. 2. The watch. 3. The resurrection. 4. The visit of the women. 5. The visit of Peter and John. 6. The appearance to Mary Magdalene.... Show the importance of the resurrection to us, by stating what would have been the result if he had *not* risen. There would have been no Church, no New Testament, no Gospel news of salvation, no Sunday-school. It is doubtful whether we should ever have heard of Jesus if he had not risen.... The facts of the lesson should be presented carefully, or drawn from the knowledge of the class.... The traits of the risen Saviour, as shown in this lesson, are: 1. Sympathy. 2. Individual notice and knowledge. 3. Authority. 4. Brotherhood to men. 5. Divinity.... The Analytical and Biblical Outline gives five aspects of Mary at the sepulcher of Jesus.... An Easter thought. Once there were only a few obscure men and women who cared for the tomb of Jesus; now on Easter Day the whole world gathers around that open grave.

References. FREEMAN. Ver. 5: The linen clothes, 822. Ver. 7: The napkin, 822. Ver. 12: White garments, 472; Rock tombs, 501. Ver. 16: Rabboni, 699.

Songs from the Epworth Hymnal.

59. Resting from his work to-day.
60. Morning red.
61. Now all the bells are ringing.
62. Rise I glorious Conqueror.
66. Crown him with many crowns.
71. Jesus, the very thought of thee.
72. I sing of his mercy.
73. Come, Christian children.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. This design is intended to show forth the supreme importance of the great event narrated in the lesson. The resurrection of Christ is the foundation stone on which the Church builds. Here we rest our faith. Here is the basis of all hope and comfort of the human heart in an immortal life. All other ground is sinking sand.

Primary and Intermediate.

LESSON THOUGHT. *Life Out of Death.*

Introductory. Recall Easter Sunday. Sing a verse of one of the songs, and call back some special feature of the programme on that day. Ask what it all meant, and

tell that we have the lesson to-day which tells what was done the first Easter Sunday.

Ask how many children have a little brother or sister in heaven. Many will remember when some friend went there, and some, perhaps, will have gloomy thoughts connected with the death and burial. Try to throw something of the tender light of the Gospel upon these memories. Tell that when Jesus wants a child of his to come and live with him, he sends the angels to take the body off, as I take off my glove, and then the good angels carry the spirit right away to Jesus. But the body stays here, and our friends dress it lovingly, and put it into a casket, and lay it away in the kind, warm earth, where the little flowers sleep all winter, until Jesus shall come again. Tell what was done with the body of Jesus after it was taken from the cross, and how his friends who loved him went to the tomb to weep there, just as we go to the graves of our friends to carry flowers, and think loving thoughts about them. Tell that on Sunday morning Mary, one of the friends of Jesus, went to the tomb, and saw that his body had been taken away. Then she ran and told the disciples, and Peter and John went quickly to see. They did not



know that he had risen; they thought his body had been stolen away, and they felt very sad about it. They went away, but Mary stayed, and looked into the tomb again. She was weeping very hard, but through her tears she saw two angels in the tomb. They asked her why she wept, and she told them that now not only was Jesus dead, but even his body had been carried away.

Tell that it was Mary's love for Jesus that made her want to know where he was, and when Jesus sees one of his disciples who loves him as well as this he always speaks to that one. Tell how he spoke to Mary, calling her by name, and teach that he knows each child of his by name, and if we love him well enough he will speak to us, and let us know where we may find him.

Show some growing thing that has come from a dry, hard seed, and teach that the same God who can make life come out of what seems like death can bring us up out of the grave. Teach that Jesus rose from the dead to show us that we, too, shall rise if we believe in him.

Lesson Word-Pictures.

A woman is softly stealing through a garden toward that sepulcher where the body of Jesus was laid. "If he could have lived!" she may be saying. "No, no, he is dead! He will not stir again!" Suddenly she stops! She lifts her hands in wonder. The stone has been rolled away from the sepulcher's mouth! Only emptiness and darkness within the tomb! She turns. She runs. She hurries to Peter and John. Breathless, she tells them that the body of Jesus has been taken away! Where will they find it? Why could not those enemies that hunted the poor, weary body to its bloody cross now suffer it to rest in peace, undisturbed forever? Three, not one, soon glide into the garden. Here are Peter and John. They could not walk. They run, and John is ahead of Peter. Yes, it is an open sepulcher, and the sacred body—does John crouching, looking in at the door, see it? No, there is the shroud, but not the body. And here is Peter! He brushes past John, enters boldly, and looks around. He shakes his head. "Nothing!" does he say? Only grave-clothes. The two men look a while, turn away, and sorrowfully seek their home. This stealing away of the dead body, it is

so strange! Why did they not let him rest in peace after his terrible death? Ah, Mary has come again. She is crying bitterly at that open door. She is trying to look into the sepulcher through the veil of her tears. But why does she start back? She sees what—two angels? Yes, and O how bright and shining are the forms of these two holy sentinels guarding the resting-place of the great dead Captain of our salvation. They tenderly ask her, "Woman, why weepest thou?" While she is answering, does she hear a foot-step behind her? She turns. Some one in the garden speaks to her. Through the dimming mist of her tears she is answering—the gardener, is it not? Suddenly he speaks her name, "Mary!" O how the tones thrill her! Can it—be—Jesus? She turns. She sees—her Saviour! There is no doubt about it. And look! In his hands, in his feet, are the marks of those driven nails of the cross! She reaches out her arms to him. She would fall at his feet. She would bathe them with her tears of joy. Jesus living again! Can it be? "Touch me not!" he is saying. He would have her tell his brethren, and soon she is hurrying away. She runs. O that she had wings and could fly! Jesus has risen from the dead! Halleluia!

LESSONS FOR NOVEMBER, 1886.

Nov. 7. Thomas Convinced. John 20. 19-29.
 Nov. 14. Peter Restored. John 21. 4-19.
 Nov. 21. Walking in the Light. 1 John 1. 5-10, and 2. 1-6.
 Nov. 28. John's Vision of Christ. Rev. 1. 4-18.

The Judicial Trial of Jesus.

BY REV. G. M. STEELE, D.D.

THE ordinary reader of the life of Christ in the New Testament, however interested he may be, is apt to overlook some of the important incidents in the tragical closing of that wonderful career. The forces arrayed against Jesus being such as they were, it seems almost as a matter of course that he should have been overcome by them. It is hardly noticed by many that the forms of law and judicial procedure were professedly observed, and that, too, under the two most famous and peculiar systems of jurisprudence the world has ever known. But as matter of fact the death of Christ was the execution of a sentence pronounced after a twofold criminal trial—the one process being conducted according to Hebrew, and the other according to Roman, law.

Some years ago two essays on this subject appeared in successive numbers of the *Contemporary Review*, published in London. They were evidently the product of a learned, acute, and logical legal mind, and were somewhat nearly exhaustive of the subject. The present article is made up mainly from prominent points suggested by the writer referred to. Some of the questions discussed were substantially as follows: In this double trial were the forms in the one case of Hebrew, and in the other of Roman, law observed or attempted to be observed? and was there an attempt in either case, with or without form, to attain substantial justice? What was the crime for which the accused died? Was the decision right in form, and attained by steps in conformity with the process

binding or observed at the time? And was it right in substance; that is, was it in conformity with the Hebrew or the Roman law, as those laws then stood?

I shall not undertake to cover all the ground indicated, and shall confine myself to the Jewish trial.

It appears that the first step in the procedure was the *arrest*. This took place late in the evening of Thursday (probably) of the Passover week. It has been questioned whether this was itself legal. It does not appear to have been so by Jewish law unless escape or resistance was apprehended. Evidently neither of these was intended, though the enemies of Jesus feared the latter. This might have justified the arrest if a regular trial was intended. But in such case the proper legal course of procedure would have been that indicated in the case of the arrest of Peter and John a few weeks later—"They put them in ward until the next day, because it was now eventide." But it was otherwise here; and thus we note the first indisputable irregularity. The examination of Jesus was at once proceeded with *by night*. Of this more presently.

The examination appears to have been begun before Annas, who had been deposed from the high-priesthood by Roman authority. Still apparently among the Jews he was regarded as the proper head of the nation. This, however, made but little difference, as his son-in-law Caiaphas was the legal high-priest, and evidently the two were in entire sympathy. There is some confusion in the narratives, but it is clear enough that, according to Jewish law and method of procedure, their examination was illegal. According to firmly established usage, it was "the right of the accused to be wholly free from all such personal investigation until he was brought for trial before his congregated brethren." It is clear, both from the Mishna and the Pentateuch (Deut. 19, 15-18), that a *sole witness* was in no case allowable, and that the "two or three witnesses" at whose mouth every word was to be established must appear publicly to testify. "Their deposition was the beginning of every proceeding, and until it was publicly given against a man he was held to be not merely innocent, but scarcely accused."

There is no doubt that this irregular and illegal procedure of questioning the accused called forth the protest of Jesus, of which the perfect dignity and supreme manliness must have had a powerful effect: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. *Why askest thou me? ask them which heard me.*" This appeal obviously angered the officer of the court both from its unexpectedness and from its bold truthfulness. One of them "struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so?" Note again the quiet and effective dignity of the reply: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" The protest appears to

have been in some sort effectual ; for from this time witnesses were sought to prove the crime.

Now as to the *trial by night*. There are two questions. Did it take place by night? And, if so, was it legal? There is some want of clearness and harmony in the accounts given by the evangelists; but after throwing out all that would create doubt, it is substantially certain that the personal examination and the introduction of witnesses took place directly after the arrest, and not later than between midnight and dawn. It appears likely that these transactions were not before the whole council, but in the presence of the high-priest and a few members of the Sanhedrin. What had been determined here was apparently reported to a meeting of the council—whether of the whole body or what might answer to a modern *quorum* is uncertain—and the decisions previously arrived at were confirmed. But even *this* meeting evidently took place at a wholly irregular hour. It was held “as soon as it was day.” The whole proceeding was in contravention of well-known legal usages which had all the sacredness of law. There is a passage in the Mishna which is too long to quote, but which settles the question beyond controversy. It shows the difference between “money trials” and “capital trials.” Even the former must begin in the day-time, though they may be concluded after night-fall. “The latter are commenced *only in the day-time, and must also be concluded during the day*. The former may be concluded by acquittal or condemnation on the day on which they have begun; the latter may be concluded on that day *if there is a sentence of acquittal*, but must be postponed to a second day if there is to be a *condemnation*. And for this reason capital trials are not held on a day before a Sabbath or a feast day.” Now it is scarcely doubtful that this trial took place on Friday, the day before the Sabbath, and a trial at such a time was positively forbidden. But it would have been illegal on any other day to decide on a condemnation without adjournment for twenty-four hours. As we have also seen, it was illegal to meet in the night.

There are other points of interest. We have noted the protest of Jesus against the whole illegal proceeding, and we observe that after this he kept a marvelous silence. But now lest they should too flagrantly outrage the legal proprieties we read that the judges from this time *sought for witnesses*. Matthew says, they sought “for false witnesses.” Conceding for the present that the latter statement admits of another than the obvious interpretation, or even that it is erroneous, it is to be remarked that even the former action was, as the writer in the *Contemporary* remarks, “a scandalous indecorum.” For, according to Jewish legal usage, the witnesses were to come forward of their own accord, not at the suggestion or invitation of the judges. The latter were supposed to be rather of the counsel for the accused than on the side of the prosecution.

But it appears that such witnesses as were per-

suaded to appear could not give “adequate testimony;” that is, their testimony did not agree. It was not till a late hour that two persons offered depositions which at best only substantially agreed as to the language used by Jesus on a certain occasion, and which yet appears not to have had that complete coincidence which was essential to conviction in Jewish capital cases. Furthermore, it does not appear very obvious that the offensive utterance had any bearing on the criminality of the prisoner. That some such scruples affected the none too scrupulous judges is evident from the fact that in the desperate lack of evidence to make out their case they resort to the unprecedented measure of cross-questioning the accused. But “he held his peace and answered nothing.” He was simply standing on his rights. But he knew as he had known from the beginning, that his hour was come and that he was fore-judged and fore-doomed. Then came the final, awful, and still more unlawful adjuration of the high-priest: “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed!” It was the supreme moment—the time to witness the great confession and to present his infinitely lofty claim to the representatives of the divinely chosen nation. With solemn majesty he avows his Messiahship, and declares to his astonished judges that hereafter they “shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Rightly enough the council decided if this was not the Messiah, then were his words the most appalling blasphemy, and he was worthy of death. “*But what if he was the Messiah?*” And this question, which, after all, was the main thing to be determined, they had not even considered!

“Our conclusion on the question of Hebrew law must be this: that a process begun, continued, and apparently finished, in the course of one night, with witnesses against the accused who were sought for by the judges, but whose evidence was not sustained even by them; commencing with interrogatories which Hebrew law does not sanction, and ending with a demand for confession which its doctrines expressly forbid; all followed, twenty-four hours too soon, by a sentence which described a claim to be the Fulfiller of the hopes of Israel as blasphemy—that such a process had neither the form nor the fairness of a judicial trial.”

Book Notices.

Men of Renown. Character Sketches of Men Distinguished as Patriots, Statesmen, Writers, Reformers, Merchants, etc. By Daniel Wise, D.D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. The pen of the veteran writer of these “sketches” has been busy for many years, and always used for a good purpose. We commend this book especially to the youths whose characters are still in a formative state. It will be found wholesome and interesting reading; entertaining as a novel, and yet describing glorious realities. Some of our growing boys may be encouraged to try for themselves, to follow where these “men of renown” have led the way.

MUSIC AND HYMNS FOR THE FOURTH QUARTER.

CHRISTMAS.

BETHLEHEM. 8, 6.

ENGLISH.

1. O lit - tle town of Beth - le - hem! How still we see thee lie,

A - bove thy deep and dream-less sleep, The si - lent stars go by;

Yet in thy dark streets shin - eth The ev - er - last - ing Light;

The hopes and fears of all the years, Are met in thee to - night.

2 For Christ is born of Mary,
And gathered all above,
While mortals sleep the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

3 How silently, how silently,
The wondrous gift is given,
So God imparts to human hearts
The blessings of his heaven.

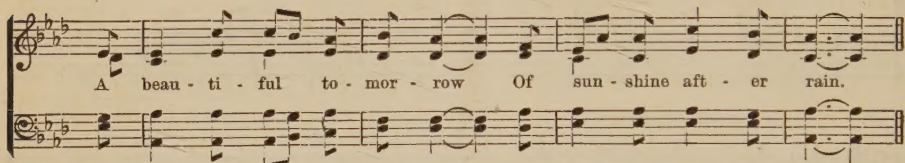
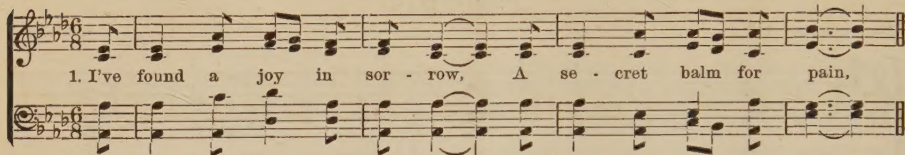
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

4 O holy child of Bethlehem!
Descend to us, we pray,
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great glad tidings tell,
O, come to us, abide with us,
Our Lord Emmanuel!—*Unknown.*

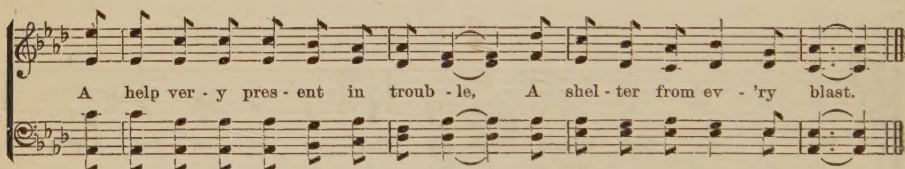
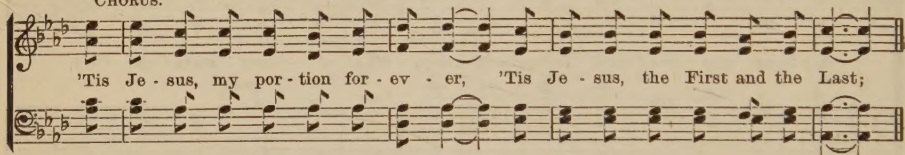
JESUS, MY JOY.

Words by Mrs. J. F. CREWDSON.

Music by W. J. KIRKPATRICK. By per.



CHORUS.



Copyright, 1875, by W. J. KIRKPATRICK.

- 2 I've found a branch for healing
Near every bitter spring,
A whisper'd promise stealing
O'er ev'ry broken string.—*Chorus.*
- 3 I've found a glad hosanna
For every woe and wail,
A handful of sweet manna
When grapes of Eschol fail.—*Chorus.*
- 4 I've found the Rock of Ages
When desert wells are dry;

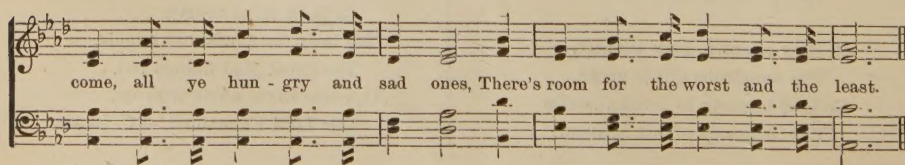
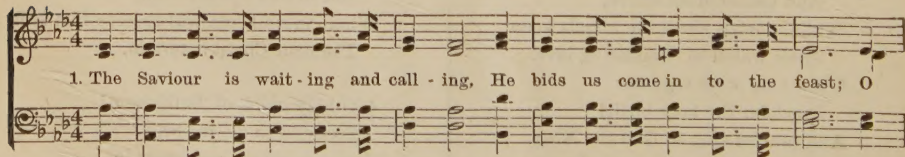
- And after weary stages
I've found an Elim nigh.—*Chorus.*
- 5 An Elim with its coolness,
Its fountains, and its shade;
A blessing in its fullness
When buds of promise fade.—*Chorus.*
- 6 O'er tears of soft contrition
I've seen a rainbow light:
A glory and fruition,
So near! yet out of sight.—*Chorus.*

FROM "SONGS OF JOY AND GLADNESS."

THE SAVIOUR IS WAITING.

Words by W. O. CUSHING.

Music by ROBERT LOWRY.



THE SAVIOUR IS WAITING—*Continued.*

CHORUS.

Once they all made light of the sto - ry, And turned to their pleasure and sin; The
proud and the care-less de-spised him, But the hum - ble and poor en - tered in.

2 He spread all his bounties before them,
He sought them where'er they might roam;
With love trembling sweet in his message,
He tenderly bade them come home.—*Chorus.*

3 Have you ever thought of his mercy?
He graciously calls you to-day;
The feast of his love still is waiting;
O turn not, O turn not away!—*Chorus.*

From "GLAD REFRAIN," By permission of Biglow & Main.

HIS NATAL DAY.

MARTHA J. LANKTON.

W. J. KIRKPATRICK. By per.

Moderato.

1. No more we look with anxious gaze For him, the long fore - told, Nor wait his birth, the

CHORUS.

Ho - ly One Pro-claimed by proph-ets old. He comes, he comes, the
He comes, he comes,

Poco rit. a tempo.

eye the eye of faith Be - holds his na - tal star, (his na - tal star,) To
him its glo - rious light shall call The na - tions from a - far.

Copyright, 1886, by W. J. KIRKPATRICK.

2 He comes, and, lo, the desert blooms
And blossoms like the rose;
Amid the lonely wilderness
A stream of gladness flows.—*Chorus.*

3 O Zion, wake! the watchmen cry,
While on her walls they stand;

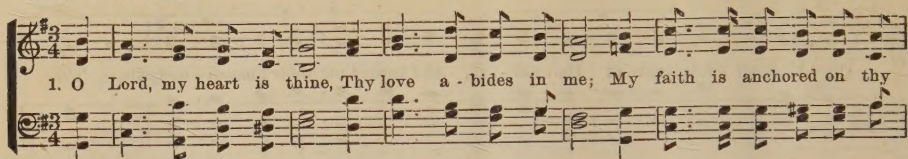
Behold, a great Deliverer brings
Good-will to every land.—*Chorus.*

4 Break forth anew! ye golden harps,
Around the throne above;
Ring out once more, O angel choir,
The mighty song of love!—*Chorus.*

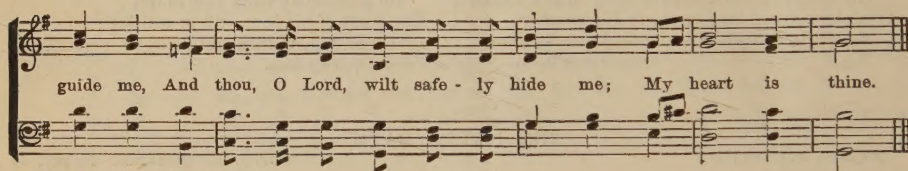
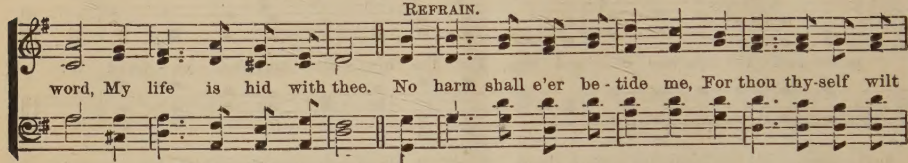
O LORD, MY HEART IS THINE.

GRACE J. FRANCES.

HUBERT P. MAIN.



REFRAIN.



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2 O Lord, my heart is thine,
And thou thy trust wilt keep;
Thy voice will calm its troubled waves,
And lull its cares to sleep.—*Ref.*

3 O Lord, my heart is thine,
And with my soul 'tis well;

By cooling streams thou ledest me,
And there in peace I dwell.—*Ref.*

4 O Lord, my heart is thine;
And when its chords shall break,
'Twill soar aloft on eagle wings,
A sweeter song to make.—*Ref.*

From "GLAD REFRAIN," by per.

Whisper Songs for October.

(Tune, "Jesus, Tender Shepherd, Lead Us.")

FIRST LESSON.

JESUS, in this hour of sorrow,
Let me come and weep with thee,
For the awful pain and anguish
Thou didst bear, dear Lord, for me.

SECOND LESSON.

May we always choose thee, Jesus,
Who hast died our love to win;
May we seek thee, serve thee, follow,
Shunning every path of sin.

THIRD LESSON.

Thou art King, O mighty Jesus,
Thou dost reign in heaven above,
And on earth the throne thou choos'est
Is a child-like heart of love.

FOURTH LESSON.

O the tender love of Jesus!
Love that brought him down to die
For a world of guilty sinners,
"It is finished!" hear him cry.

FIFTH LESSON.

Jesus, Saviour, thou hast risen,
And with thee I, too, may rise;
Walk with thee, my Guide and Leader,
All my journey to the skies.

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